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# The Roman Question

A COLLECTION OF PUBLICATIONS WITH RESPECT TO THAT QUESTION

BY
CHARLES CHAPMAN GRAFTON, S.T.D.
BISHOP OF FOND DU LAC

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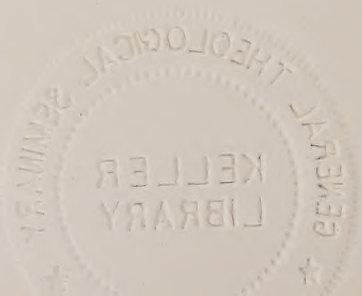

# CONTENTS

Bishop Grafton's Letter to the Oneidas

A Correspondence between the Rt. Rev. the Bishop of Fond du Lac and the Rev. the Rector of St. Patrick's Church, Fond du Lac

A Rejoinder to a Pamphlet by the Rev. Lewis J. O'Hern, C.S.P. The article to which this is a rejoinder was published in the *Catholic World* of February, 1909

Roman Correspondence

Replies to articles of the Rev. W. J. Brosnan, S.J., and of Rev. E. Spillane, S.J., in *America;* and of the Rev. L. J. O'Hern, C.S.P., in *Catholic World*

# Bishop Grafton's Letter to the Oneidas

BY

CHARLES CHAPMAN GRAFTON, S.T.D.

Bishop of Fond du Lac

1908

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## Bishop Grafton's Letter to the Oneidas

*To the Members of the Oneida Tribe:*

My Dear Sons and Daughters in Christ—

May the Blessing of the Good God rest on you and yours. I have you, as you well know, very near my heart. I have been with you as your Bishop nigh to twenty years. In this time we have walked together with God and have come to know and love one another. Now I am getting to be an old man. Before very long I shall enter my 80th year. So, before I am gathered to my fathers, I want to have a heart-talk with you as my dear children. You belong to the flock over which God has made me a Bishop, and I care both for your earthly and your spiritual good. We can both be very glad that in all ways you have been blessed. Those who can recall the Reservation as it was twenty years ago must see what great gains have been made. You have better homes, better farms, better food and clothes, are better educated and the church and the hospital and parish library and mission house and the Sisters' dwelling are

all things you may well be proud and thankful for. I pray God to bless you yet more and more.

And now that I may better be remembered by you when I have gone, I want you to heed my words. Love your tribe. Love the memory of its noble Christian Chiefs. Love and help one another. Don't stray away to live in cities. Live and work on your farms; there is no work more healthy or happy. Make your homes neat and cheerful and fill them with Love. Let the young men keep themselves temperate and pure and grow in all manly virtues, and give to the maidens they love a true, pure, and good love. Let them beware of liquor, which is the red man's devil and great foe. Do not let the white merchant get you to run up bills and get in debt, for then you will have to mortgage your farms, and so lose them. You have a grand Reservation and good land. Keep it as you and your fathers have. And also be true to your Church, which has so helped you and brought you all these blessings.

Having said this, I want now to leave you a letter telling you about the Church. I know you love it, but I want you, my dear Indians, to know how Christ made it, and how you may know, in this day of many sects, which is the Church Christ founded.

My letter to you will be in four parts.

The first part is about the Church.

# PART I.

## CHRIST FOUNDED OR BEGAN THE CHURCH.

Christ did not only preach and work Miracles. He did not only tell men to believe in Him, and how to be good and get to Heaven. Besides telling them this, He formed His followers into a Society. He made them, so to speak, into a Tribe, of which He was the Head or Chief.

Now this tribe, which has Christ for the Head of it, is called in the Bible, "The family of Jesus Christ." Thus Christ did not only teach, but formed His followers into a tribe or family, which we call the Church. Christ might go away from our sight. This we know by His Ascension. Yet he remains with His Church, as He said, "Lo, I am with you always, unto the end of the world." Now this Church had, just like a tribe, its officers or sub-chiefs under Christ, who was the one Head or Great Chief. These were chosen by Christ. They were first twelve in number. They are known as the Apostles. Their names are given in the New Testament. They were bade by Christ to do certain things. They were to rule and teach and

baptize, and to forgive sinners, and to make an offering to God, and feed the people in the Holy Communion, and they were also to ordain others who would come after them. Our Lord also gave the Twelve the Holy Ghost. In this way, He ordained or gave them power to act for Him. The Holy Spirit came down and took up His abode in the Apostles, and He has remained ever since with their successors, and He so abides in the Church unto this day.

We see thus how Christ and the Holy Spirit together made, and how they both dwell in, the Church. Their presence makes the Church a living thing.

This took place about nineteen hundred years ago, and the Church slowly grew throughout the world.

In very early times—the second or third century—it came to Britain, now called England. It was not founded there by the Roman Church. It existed centuries in Britain independent of Rome.* Rome, about 596 A. D., sent a missionary there. By and by the old British Church and the Roman Mission became united. But when Rome became bad in doctrine and oppressive, the Church of England threw off the Papal yoke and became again independent. This was at the time of the Reforma-

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* "The ancient British Church, by whomsoever planted, was a stranger to Rome, and all his pretended authority."—*Blackstone*, IV., ch. 8.

tion, in the sixteenth century. The Church did not make a new Church, but reformed the old one. The old Church was not torn down and a new one built up in its place, but the old Church was cleansed and repaired. It was the same old Church, only restored. If anyone asks you, "Where was your Church before this time?" you can say, "Where is a man's face after it has been washed?" It is the same face as before, only made clean. It is the same house, only repaired. So at the Reformation the Church was made clean, but remained the same old Church it had been since it was founded. It came to this country. Your forefathers, becoming Christians, belonged to it, and Bishop Hobart was your Bishop.

Now God put on His Church four marks, by which it could be known. He gave it four marks which would separate it from all others. These four marks would keep us from making mistakes about it. It was just like this: when the logging men cut down a tree, before they put it into the water that is to float it down to the mill-town, they chop certain marks on each log to tell whose it is. So, when Christ put His Church into the stream of time, He marked it. He put these letters on it—A. H. C. O. These marks stand for "Apostolic," "Holy," "Catholic," "One." Any religion or body or Church that is Christ's Church will have all those four marks upon it. If they do not, it is not His Church, however good it may seem.

*First,* to be a true part of the Church which Christ has made, it must have the mark "A." upon it. A stands for Apostles. It must have come down to us from the Apostles. If it did not come from the Apostles, it would not be Christ's Church, but some man-made society. Again: Christ gave the Apostles power to ordain others as ministers, and said He would be with such to the end of the world. We see thus that that cannot be Christ's Church which had a beginning since Christ's time, as all the sects have. We see also that no persons have a right to call themselves ministers of Christ unless they have derived their authority from the Apostles to act for Christ. It is not enough for them to say they are inwardly called. We know that no American could go abroad to a foreign court and go to the King there and say he was inwardly called to be an Ambassador from the United States. He would not be received. He would have to bring a paper to say that the President of the United States had sent him. Just so, no one can set himself up to be an ambassador of Christ unless he has received from Christ the right to act for Christ; and can prove he has the right in the way Christ set up, which was through the Apostles. This truth is called the doctrine of the *Apostolic Succession,* and is so called in your Prayer Book. Now your Bishops and Clergy have their power to act for Christ as coming down to them from the Apostles themselves. They can prove

this. So what they do when they ordain, or confirm, or baptize, or forgive, or bless, it is by *Christ,* who acts by them as His agents and does these things. We ought to be very thankful that our tribe, taught by Bishop Hobart, has this gift of an Apostolically descended ministry. Always love and support your Priest.

Another sign of the true Church is that it must have the mark "H" upon it; it must be *holy.* This does not mean that all the members of it are holy, We wish they were. But it tells us that the Church has all the teachings and means to make us holy, if we will use them. Those bodies who have separated themselves from the Church, like the Congregationalists, Baptists, Presbyterians, and others who left our Church about two or three hundred years ago, have lost some of these helps to be holy. They went out or seceded from the Church, and as they had no Bishops to ordain ministers, and no one who could confirm, and no priest who could absolve penitents, or consecrate and offer the Holy Sacrifice of the Altar, they gave up the old Church's teaching, and so lost these many helps. But the old Mother Church has held on to the old Faith and ministry and sacraments, and to this dear Church you belong. It is a school where we may be educated for Heaven by being made holy. And you know how many of the tribe have by their lives shown what the dear Church can do for souls. You know the saintliness of your holy pastors, of

Fathers Greenough, Burleson, and C. Hill, and of many devout souls who have died in the faith and whose bodies rest on the hill. Your forefathers who came out from New York, as they were loyal to their country's flag, so they were loyal to the Church's faith, and it shone forth in their lives. They look down upon you from Heaven and pray for you, that you may in like way be faithful unto the end. As you hope to meet them in Heaven, be not separated from them on earth. Keep to your Church, for it is the one Christ founded.

Another mark of the Church is that it should be *"Catholic"*—it should have the mark "C" on it. We say in our Creed we believe in "the Catholic Church." This word is sometimes misunderstood. It does not mean "Roman Catholic." We are not Roman Catholics, and never will be. The word "Catholic" means "universal." The religion of Christ is a universal religion. It is for all men, all countries, all races, all times. It is to go over the world and be preached as a witness for all people.

Now, what all persons in the Apostolic Church have from the beginning and at all times and in all countries held and believed is a sure witness of what Christ taught. This is a grand truth and ought to be thought over and studied. You see that Christ, having divine knowledge of what would take place after He went away, and what His followers would come to believe, must have so taught

His doctrines that the great majority of His believers would not get wrong ideas of it. He would be careful so to teach in so great a matter as religion that the majority of those who wished to know what they were to believe as His followers would not go wrong. So if we can find out what the great mass of Christians under the Apostolic ministry have always held, we shall know what Christ taught and what He wanted them to believe. This is called Catholic Doctrine, or doctrine believed by all who are members of the Apostolic Church. This is the true doctrine, for it is Christ's doctrine. It is the doctrine He taught and we teach, and what you hold.

The sectarians do not hold this. They have made up or invented doctrines for themselves. The Romans have done the same thing. Some of the doctrines they teach now were only put forth as dogmas in the last century. For instance, in 1854, the Immaculate Conception of the Blessed Virgin was made a Dogma; and in 1870 the Pope was decreed to be in certain cases infallible. Now these were *new* dogmas, just as new as some the sects had made. They were additions made to the old Catholic Faith. They were unknown in the early ages, to the great Doctors and Fathers of the early Church. Had anyone ventured to preach them, the people would have cried out, "Heresy; this is not the Catholic Faith!" So thank God, my dear sons and daughters, that in this branch of the true

Church, while you are preserved from formal heresy, you hold loyally to the old Faith as members of the Catholic Church. This is to be found in the Creed, the Prayer Book, and the Sacraments. You have in these absolute certainty of what Christ taught. This faith will be your spiritual food in life and your sure defence and your shield in the hour of death. Love it, dear children, and live it. By living it we come to *know* it; and it makes new men.

The *fourth* mark of the true Church is "unity." It is the mark "One." The Holy Apostolic Catholic Church is *one* body. I want you, however, to think over and make clear to yourselves the difference in meaning between two ideas, namely—"unity" and "union." You will have to give it a little hard study.

You know a family is *one* family, and a tribe is *one* tribe. But the members of a family may fall out. The brothers and sisters may quarrel. They may separate and live apart. They might go so far as not to be willing to speak to one another. Then this is a case of a *disunited* family. It is still, however, *one* family. The unity of the family is not broken. It cannot be, for they are all from one stock. They have all the same blood in their veins. They are brothers and sisters. But intercourse and love is broken, and it is a *disunited* family. Just so with a tribe. It is one by reason of its common origin and common descent.

The members all come from the same stock. A common blood runs through their veins. It is one as a tribe. But its members may quarrel and separate, and then it is a divided or disunited tribe.

This difference between "Unity" and "Union" will help you to understand the oneness of the Church. Our Lord prayed that its members might be one as "He and the Father were one." Now the Father and the Son are one because they have the *same Nature.* So the members of the Catholic Church are *one,* having in them, by their common baptism, the same nature. They have been made by the Sacraments members of Christ. They have received the Holy Eucharist, and have, so to speak, the same blood in their veins. They are thus brothers and sisters in "the family of Jesus Christ." This is a unity that cannot be broken. The gates of Hell cannot prevail against it. The members may fall out with one another, but they are still the same family.

Now this is what has happened in the latter days of the Church. A separation has taken place between what is called the Eastern Churches, in Europe, and the Western, and the western part of Christendom has been divided into the Anglican, or English, and the Roman, or Latin, Communions. So we Anglicans belong, though this has happened, to the *One Church.* It is one, because all its members together make up one family by being all members of Christ by Baptism.

And here we pause to say a word about the word "Union."

Our Lord desired that the members of His Church should not quarrel. He wished and prayed that they might be united, so that the world, seeing it, might be convinced of His divine mission. He wanted the Church to be so outwardly united that unbelievers, seeing this union, would say, "It is no earthly power that holds these Christians together." He prayed that this outward union, by its supernatural or grace-given character, would be a witness of His own supernatural life and mission. Now the Roman Catholic system, which would enforce a union of all the churches by putting them under a pope or a king, does not do this. It testifies to nothing supernatural. It is a kind of union man might make. But our Church and the Eastern Churches declare that the union, which is to bear witness to a divine mission, must be one made by the Holy Spirit; and that such a union was secured in the early days without a monarchical papacy. A papacy is not, therefore, a necessity for union. Indeed, it has been the greatest cause for disunion. It is by mutual charity, by each member of the Church submitting to the other, by each national Church to the others, that the union that witnesses to the supernatural is secured. When, therefore, a Romanist says "there is but one church," we can agree with him, and say "we are part of it." When he says "we must be un-

der the Pope to be united," we can say that the papacy has been the great cause of disunion. It has divided and torn the Church and keeps it apart. Romans have repeated the sin of Israel in desiring a visible head and king, and with the same result of division for its sinfulness. God may save a Roman Catholic, but we believe He hates the papacy as a worldly thing.

Again, we must be on our guard against some Roman mistakes. Sometimes ignorant Romanists will say that our Church was founded by a bad king, called Henry VIII. This man had about as much to do with making our Church as Pontius Pilate had with making Christianity. Pilate helped to put Christ to death, and Henry helped to deliver the Church from the Pope, but neither founded Christianity or the Church. Sometimes it is said that the Pope would not let the king be divorced, and so the king broke with him. The true story is that one of the Popes had done a very wicked thing, and let the king, when a young man, marry his deceased brother's wife. The king consulted the doctors and lawyers in the universities, all Roman Catholics, asking them if the Pope could do this, and they all said "No," so he felt that he was not lawfully married to Catherine, and could marry again. Both were bad, king and Pope, but the Pope was the worst.

Then again: Once Romanists used to say we had no valid orders. But their arguments broke

down, one after another. Then by political influence, some got a late Pope to say our orders were no good. He only injured himself by doing so, for many Roman Catholic divines had said otherwise. The papal decree did not disturb us. We know that, just as truly as there is a God, we are true priests. By his false decree the Pope proved to us that he was not infallible, because we know, with divine certainty, he was wrong. If anyone says to you, "The Pope does not acknowledge your orders," we can say "we are glad of it." It shows how untrustworthy are his judgments. He may not acknowledge our orders, but God does, and we believe God rather than man.

This may all be very hard reading. So you must go to your priest or to the Sisters if you want any explanation of it. As I love you I want you to be good Christians and well-instructed Churchmen. Christ loved His Church, and I want you to know it and love it, too. And here I will stop and let you think this over, and then you may, by and by, go on with the second part.

## PART II.

### ON ROMANISM.

There are good Christians among the Romanists. And so long as they do not try to upset our people, and lead them astray, we let them alone. But as you know, they have been creeping in and trying to unsettle some of you. You must be on your guard against them. If you cannot answer their statements, tell them to go to your priest, who is a learned and godly man, and he will do so.

You are in the One, Holy, Apostolic, Catholic Church already, and do not need to change. If a Romanist asks why your Church is also called "Protestant Episcopal," as well as Catholic, tell him that it is called Protestant because it protests against all the novel doctrines of the sects and those of Rome. It is also Episcopal in its government, and so not like Rome or the sects. The word Episcopal means a Bishop. Our Church has "Bishops," as the Catholic Church has always had from the beginning. It is not a Congregational church, or a church governed by the people or congregation. It is not like a Presbyterian church, or

one without Bishops and governed by ministers called Presbyters. It is a Church having for its chief rulers Bishops, and is not a papal church, or under the Pope. While it is thus Protestant and Episcopal, it is part also of the one holy, Catholic, and Apostolic Church Christ founded. You are thus in the true Church and have the ancient and true faith, without the Roman or sectarian errors.

Again: I want to tell you something about this Romanism which has a Pope or king at its head, who lives in Italy. Our Lord said: "By their fruits ye shall know them." But few of the Roman Catholic laity know much about the history of the Popes. There were some good ones amongst them. But there were also a number of very wicked and bad men, and many more worldly ones.

In the tenth century, we learn from a great Roman Catholic historian named Baronius, the papacy was for years in the power of three noted evil women who were prostitutes.* One of their bastard offspring they made Pope. Baronius wrote: "In this century, the Abomination of Desolation was seen in the Temple of the Lord. How hideous was the face of the Roman Church when filthy and impudent and bad women governed all at Rome, changed Sees at their pleasure, gave away

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Also see Milman's *Lat. Christianity*, Vol. III., 157, 158.

bishoprics, placed their gallants into the See of Peter."

Again in history we come to Pope Alexander VI., and there were others equally bad. "Pope Sergius has been loaded with every vice and every enormity which can blacken the character of man. One of his sons by Marozia, John XI., was raised to the papal throne. Later came John XII. A Cardinal testified he had seen him celebrate and not communicate himself. Another testified he had ordained a Bishop who was but ten years old. Other and darker charges followed, charges of adultery, incest, and that he had made the Lateran palace a brothel."* "He disgraced," says another writer, "the Papal dignity by the most shameless excesses, adultery, rape, and even incest. To such depths of degradation had the papacy been reduced."† John XIX., though yet a layman, was elevated to the papal throne and on his decease, the tiara was bestowed on his nephew Benedict IX., a boy in his teens. But, though a boy, his vices were the vices of a man, and moreover of a man utterly lost to shame. He perpetrated adultery, murder, and every kind of abomination with the greatest impunity.‡ It is impossible, says the ex-Jesuit, George Tyrell, "that the knowledge and infallible interpretation of tradition" should be lodged "in a

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* Milman's *Lat. Christianity*, Vol. III., 181.
† Reichel, *Middle Ages*, p. 120, 121.
‡ Reichel, *See of Rome*, p. 137.

totally ignorant boy-pope like John XII. or Benedict IX.

Now, as there was one Judas among the Apostles, so there might be some bad Popes. But what I want you to see is that the badness in Popes is destructive of the Roman claim that the Popes, when teaching all of us, cannot err. They are said to be infallible, in consequence of the gift of God they receive, to teach without error. Now no one can do this but by aid of the Holy Ghost. A bad priest might do certain things, like baptizing and consecrating, absolving, etc. He could do these things as an agent of Christ, though he was a bad man. But he could not decide or say what was the truth except the Holy Ghost, the Spirit of Truth, guided him. Now the Holy Spirit cannot dwell or work in bad men. Bad men are not under the help or guidance of the Holy Spirit, but of the devil. So you see how foolish the doctrine of the Pope's infallibility is. And it is proved to be false, because the Catholic Church condemned in a Council one of the Popes, named Honorius, for heresy.

Again: A large number of the Popes have been very worldly men, given over to politics and the love of power. They have bought the Papacy, which destroys their claim, and given away its income to their children or other relatives. They have been filled with the love of power. The love of power made them claim to be kings over all kings; to have the power of absolving their subjects from

all obedience, if the king did not please them. And this they did. This was directly contrary to what Christ said His Kingdom should be. You may be surprised at such a wicked claim, and ask how it came about that the Church in the western half of Europe accepted it. It is another sad and awful story. It came about largely by false writings, by a series of forged papers. We put forgers in the State Prison. Now these letters pretended to come from early times, and gave much power to the Pope. The people in those days did not know how to find out such forgeries, and so believed them. They got found out at last, and the Roman Catholics had at last to say that they were not true. But meantime the Pope had been claiming all this power and so imposing on the Church. Now you, as having Christian common sense, would know that if God wanted to make a Pope, and have a Pope over His Church, He could do it without resorting to a series of lies. A Church so largely built on misinterpretation of Holy Scripture and on man's lies cannot be the only true Church.

You may ask, perhaps, what sort of Popes there are now. Well, since the Reformation the Popes and Cardinals have had to be more careful in their lives. But you must know that the Pope continued to be an earthly king till 1870, over a country called the "States of the Church." Now this government was about as bad as it could be. The people were oppressed, kept in ignorance, jus-

tice was badly administered, the country was impoverished. The priests made the people believe a lot of superstitions and kept them under their control. At last the Italians, Roman Catholics as they were, rebelled against the tyranny and made a United Italy with Victor Immanuel (a Roman Catholic) as their Head or Constitutional King. Certainly we who are Americans and whose forefathers fought for and got their freedom, cannot blame the Italians in their noble struggle for freedom. And how did the new government treat the Pope? He was treated most generously. He was in the exercise of all his spiritual powers as Bishop, protected, and was given $625,000 a year to live on. But what did he do? He cried and whimpered like a baby who has had his playthings taken away. He said that the Italians had no right to turn him out of his throne, and so he said he would not take the money from the Italian government, but would shut himself up in his great church and palace with its thousand rooms and large grounds, in which he could take a drive, and say he was a prisoner, and "ask the Church to support him"! It is of course a pretence, a cheat, a fraud. He is no prisoner, he is simply acting a part. He is deceiving the ignorant. He is acting out a lie, and the poor Roman Catholics are forced to send out their money from America to support him and his Cardinals in their pomp and luxury. This is a free country, and if Roman Catholics want to be fooled,

let them be fooled. But do not let yourselves be taken in. I think this living a lie business by the Pope shows that it is the same old, bad, worldly papacy it has been in the past.

## PART III.

### ON ROMAN DOCTRINES.

There is another matter I must tell you about. It is the Roman doctrine or teaching about the dead. We believe that Christians dying go to Christ and are at peace, and are prepared for Heaven. The Romans believe that Christians must suffer in purgatory. They must suffer, so they claim, to satisfy God's Justice, though their sins have been forgiven. The sufferings they must endure are terrible. It is much more severe than any earthly fire. Those in it are represented as crying out to their friends to have pity on them and help them: "O Father and Mother, Wife or Sister, help me out of this terrible suffering!" What a power this gives the priests over the people who believe them. To help their dear ones, they must have Masses said; and the Masses, remember, *must be paid for,* or alms must be given. Sometimes the poor are greatly impoverished by this drain upon them. Do you, dear brethren, want to believe the dreadful doctrine that the good God thus punishes the children He has once pardoned? We believe

in a good, loving Father, that welcomes home His penitent child, and takes him to His arms. Not one who forgives him and then thrashes him or puts him in the fire. We believe that Christ has made a full satisfaction on the Cross that satisfies God's Justice. We do not believe in giving money to the priest for any of the Sacraments, still less for offering the Mass to get souls out of purgatory. It is a dreadful religion, and we bid you keep away from it.

The doctrine of Purgatory, where good souls are tormented, is a dreadful doctrine. It is not in the Bible. It is only used to get money out of the people. It is one of Rome's superstitions and not like the pure, simple Gospel of Christ. Again, there is another wrong doctrine; it is called the gaining of "Indulgences." If you will do certain acts and give alms, you can yourself, or others, avoid the punishment in purgatory. It brings in a good income to the Church. But it is not in the Bible. And while it does not allow persons to sin, it teaches them how to avoid the punishment for sin, which is what persons most care about.

Again: The Roman Church teaches that the Blessed Virgin Mary is the *neck* of the Church. Christ is the *Head,* but Mary is the *neck.* And just as the blood passes from the head through our neck into our bodies, so grace passes from Christ to us through Mary. No text of Scripture can be

found that says this, and it leads to persons going to Mary for grace instead of going to Christ.

Again: The Roman Church only gives the Blessed Sacrament to the laity in one kind. The laity are not allowed to partake of the Chalice. They can only receive the consecrated wafer. Now, if you will read your Bible, in St. John's Gospel, chapter 6, verse 54, you will find that our Lord said: "He that eateth My Flesh and *drinketh My Blood* hath eternal life." And when He gave the Holy Communion, He said, "*Drink ye all* of it." He did not say to the Apostles or ministers, drink *ye* of it, but speaking to the Church, He said, "Drink ye all of it." This was what the Catholic Church understood the meaning to be, and for about twelve hundred years the Church always gave the Sacrament to the laity in both kinds. It does so now in the Eastern and Anglican Churches. But the Pope altered it. What right had he to alter Christ's words? What right to change Christ's commands? What right to go against the custom of the Catholic Church? How could he be wiser than Christ? Did not Christ know all about all the dangers of irreverence? And yet He said, "Drink ye *all* of this." It is a dreadful profanation of authority thus to set aside Christ's very words. But this is what Rome does. If, then, one goes to Rome, it is to cease to be a follower of Christ and become a follower of the Pope. It is to cease to be a Catholic and become a Papist. It

is to do what Christ expressly forbade; to make some one a master or a father whom we are to follow, instead of following the Church. It is a falling away from Christ to become a Papist.

Romanists will quote you the text, "Thou art Peter, and on this rock I will build My Church." Peter might be the foundation stone, but this would not give him any authority over the stones laid on him. The Apostles did not recognize him as having any authority over them. On the contrary, they *sent* Peter on a mission to Samaria, and divided the jurisdiction of the Jews and Gentiles between Paul and Peter. This shows they were over him, not he over them. There is nothing in this misunderstood text about Peter that gives any office to Peter which he was to hand on to a successor. He had the keys and used them to open the kingdom to both Jew and Gentile. He did the first on the day of Pentecost, when the converted Jews were baptized, and he brought in the first Gentiles when he baptized the Gentile soldier, Cornelius. He thus led the lambs of the new Gospel order and the sheep of the old into Christ's Kingdom. But no authority was given him over the Apostles, for when St. Peter asked our Lord about St. John, saying, What shall this man do? our Lord said, "What is that to thee?" or in other words, "that is none of your business."

Our Lord prayed for Peter, that his faith should not fail, but not that he should be infallible.

And so St. Paul treated him as being in error, and rebuked him for it. When Peter was converted after his fall, being forgiven, he was to strengthen his brother Apostles, who as brethren were his equals. He was not to be the Vine, but Christ was to be the Vine and Peter only a branch, as Christ said, "I am the Vine, and ye (including Peter) are the branches. Besides all this you must see, my sons, that there is nothing in the Bible that says that Peter ever went to Rome, and it is impossible to believe that God would have our salvation depend on our being under the Bishop or Pope of Rome, and never tell us that Peter went there!

Let no man deceive you about the Papacy. Catholicity is one thing, the Roman Papacy is another. Hold fast the true Catholic faith and make it your own by living it.

## PART IV.

### THE GREAT SIN OF JOINING THE ROMAN CHURCH.

My dear Sons and Daughters in Christ, it is a very great sin for any Churchman to leave their own Church, where they have the true Faith and Sacraments, and join the Roman Church. Let me tell you why. If one joins the Roman Church he has to be confirmed again. He has to receive the Communion as if it were his first Communion. Now see what that means. When you were confirmed by the Bishop, you received the gifts of the Holy Spirit. You cannot be confirmed again, any more than you can be baptized again. To be confirmed again is to deny that you have already been confirmed. It is to be a traitor to the Holy Spirit. It is to turn on the Holy Spirit and to deny Him. It is to say to Him, I have never received You in Confirmation. This is to sin against the Holy Ghost, and if we sin against the Holy Ghost, Christ warned us that such a sin, persisted in, could not be forgiven in this world nor in the next. This should make us careful not to commit such.

So, too, about the Blessed Sacrament. Christ

the dear Lord has fed you with His own Body and Blood. To go over to Rome, and to receive your first Communion, is to say, in act, to our Lord, "I have never sacramentally received You." It is like Peter's denial of our Lord. How it must pain His sacred heart! What a stab it gives Him! Those who go over to Rome thus run great risks of their final salvation. Be true to your Church, and you are safe. In it you have found Christ and been united to Him. Abiding in Him you are safe. Love your Church. Love each other. Stand together. Try and bring back the wanderers, and God will protect and bless you and yours.

Your Bishop and Father in God,

C. C. Fond du Lac.

# A Correspondence

BETWEEN

## The Rt. Rev. Bishop of Fond du Lac

AND

## The Rev. the Rector of St. Patrick's Church Fond du Lac

Erratum.

age 27, 14th line should read "9000 clergy" instead of 5000 clergy.

Published in
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# An Eirenicon, or Olive-Branch

Many good Christian people will say about this or like correspondences, "What a pity it is that clergymen should indulge in such discussions. It does no good. It does not convince anyone. It only widens the breach between Christians. It arouses hot, perhaps angry, feelings. It disturbs the peace of the inner life. Let us live togther in peace, without fault-finding criticisms!"

There is much of truth in all this. To a devout person, a controversy is always a painful matter. The divisions in Christendom must be weakening to Christianity, and painful to our Lord. But we must remember that, as each one must, as St. Paul declares, give a reason for the faith that is in him, the duty of investigation rests upon all. Our Lord bade His hearers search the Scriptures, and see if these things He taught were so. It will not therefore do for us, any more than for the Jews, to say we were brought up in a certain faith, and therefore will not inquire. Whatever the Holy Spirit has taught us by experience, as for instance our conversion, if a Methodist, or the Real Presence, if a Roman Catholic, we should not reopen. But many questions which divide Christendom, we should, in the spirit of charity, be willing to investigate.

Ought we not at least to try to understand one another? Sad as are the divisions of Christians, is it not likely that each body stands for some truth or practice, which has either been overlooked, or disproportionately stated? In the love of Christ which should bind all Christians together, we should strive, not to exaggerate, but to minimize our differences. We must remember that all who are baptized are members of Christ, and so of His Church. And as the Holy Spirit, given to all at Pentecost, dwells in the whole body, we ought to be willing to learn from one another.

Now we must all admit that Christ's Church, which was founded at Jerusalem at Pentecost, and has extended throughout the world, has become rent. The Scriptures testify that this would come to pass. The bones of the mystical Body would be out of joint, the outer garment of Christ would be rent, the net of the Church would be broken, the Gospel ship would suffer shipwreck, the sun and moon would be darkened, the stars would fall at the end. The gates of Hell would not prevail against it, but would wound it. We must face this prophesied and existing fact. For the first 1000 years the Church remained practically united. Thus Christ's prayer for unity and union was answered. Then the four Patriarchs in the East separated from the one Patriarch, or Bishop of Rome, in the West, and the two portions of the Church have ever remained apart. The Roman Western

Church says to the East, "While we acknowledge your orders and sacraments, nevertheless you are in schism, because you do not recognize the Papal Supremacy." The Eastern Church replies, "You set up a supreme Pontiff. This you cannot prove from Holy Scripture. The great Pope Gregory condemned the title as a profane thing. The traditions of the Fathers we have received are against it. As for being in schism, the old ecclesiastical maxim is, 'Schismaticus est qui schisma causat, non qui separet.'" (Not he who separates is the schismatic, but he who causes the schism.) By demanding unscriptural and uncanonical terms of communion, such as the Supremacy and the new dogmas, the East charges Rome with being schismatic.

Then came another division in the West between the Anglican and the Latin Communions, between the Church in England and the Roman Church. Now it is most untrue and unscholarly to say that the matrimonial adventures of King Henry VIII were the cause of the Reformation in England in the sixteenth century. The need of a Reformation had been growing for some 200 years, backed up by the College of Cardinals, and the Council of Constance, and a general movement throughout Europe. It eventuated in the Council of Trent, which was a reforming Council, and in the Reformation which took place by the provin-

cial synods of the Church in England. The Church in England,—preserving her continuity, the three holy orders of the ministry, the Sacramental system, the Catholic faith as held by the Fathers, the holy Eucharistic sacrifice, and the allowed ancient ceremonial,—reformed herself. She put the Mass into English, restored the sacrament of marriage to the clergy, gave back to the laity the completed sacrament in the Chalice of the Precious Blood, preserved the ecclesiastical year, and made sacerdotal confession voluntary. We may be willing to say that there were some losses as well as some gains. These losses she is gradually removing.

If Christian fellowship, which is most desirable, is to be established between us, the unhistorical statement that our Church was founded by Henry VIII should cease. On our side, the old Puritan mode of attack—which called Romans idolaters, because they had images and pictures in their churches; were formalists, because they used rosaries as helps to prayer; were in error because they believed in the Real Presence; did not trust in Christ's merits, because they went to confession; did not venture to read the Holy Scriptures, —should cease. There are devout and holy Roman Catholics, and blessed Religious, and Rome is the Mother of many saints.

Corporate reunion, or the amalgamation of the two bodies is now a practical impossibility.

The Papacy is controlled by the great Jesuit Society, and cannot alter its policy, nor is it conceivable that the Anglican Bishops, having recovered their freedom and full episcopal jurisdiction, would ever again submit to the Papacy. It is as impossible as that England should vote herself back under the Tudor tyranny, or our blacks vote to return to slavery. But it is possible there might be a restored recognition, and a peace-loving Christian fellowship. What stands in the way of such restored recognition and fellowship is first the non-recognition of our orders by Romans. We are sure of them. Many Roman Catholic theologians have acknowledged them, but a late papal pronouncement was against their validity. We know that this decision is not regarded by some Roman Catholics as an infallible utterance. It is thought that eventually it may be changed, just as the decision of the Pope Eugenius, that the essence of the transmission of Holy Orders lay in the delivery of the Instruments, has been recognized as erroneous. The feeling among Anglicans is that the late papal opinion was obtained more by political influence, to please a certain coterie in England, than by the weight of theological arguments. The Pope signed an opinion which was prepared for him, and was misled by certain misstatements of facts. The decision was led to turn on the form used in the Edwardine Ordinal. It was stated that the only form used in the laying

on of hands by a Bishop at an ordination of priests was "Receive the Holy Ghost." It was alleged that the office for which the Holy Ghost was given was not stated, but as a matter of fact the office was stated again and again, and the ordained was presented to receive the office of priesthood, and when the Bishop's hands were laid upon him, an exclusive work of priesthood was designated. The words were, "Receive the Holy Ghost. Whose sins thou dost retain: they are retained. Be thou a faithful dispenser of the Word of God, and of His Holy Sacraments." Again: the Holy Father was misled by a false or an abbreviated quotation from the Bull of Paul IV, which allowed Cardinal Pole to recognize these ordinations under Edward as valid. The condonation of ecclesiastical irregularities was thus stated: Pole was to condone the irregularities of persons, who in a way which is *"nulliter and de facto obtained* various grants, dispensations, favors and indults concerning *orders as well as ecclesiastical benefices."* Of this clause the Holy Father had that part only which is italicised laid before him. Now the adverb "nulliter" as its context clearly shows, had no reference whatever to the validity of ordinations, but to the way in which they were obtained. And Ducange, a great authority in ecclesiastical Latin, gives as the various meanings of "nulliter" in mediæval La-

tin, "unjustly," "extra-legally," "illegitimately." The phrase means those who had been irregularly yet defacto, ordained.

Frere, in his "Marian Reactions" (S. P. C. K.) states as one of the results of his search into every extant Diocesan registry of Queen Mary's reign, that no record was found of deprivation for nullity of orders.

As the Pope was misled thus by misrepresentation of fact, there is a possibility that his erroneous decision might be reversed. Concerning Archbishop Parker's consecration, no real objection can be raised against it, as he was consecrated by four bishops, two of whom had been consecrated according to the form of the old Roman Pontifical, and all of whom, when they consecrated him, said the words of consecration. Their "intention," as formally declared in the Ordinal they used, was to continue the ancient orders. Parker succeeded Cardinal Pole, on his death, as Archbishop of Canterbury. Habitual jurisdiction, as all theologians know, comes with consecration. Actual jurisdiction, which is the restraint of it within certain limits, came in the legal and orderly way of his recognition by his comprovincials, and without protest on the part of any others. Archbishop Parker was rightly consecrated and succeeded Pole. It only harms Rome to deny our orders, and it would

be greatly to her advantage if she recognized them.

On the other hand, what stands in the way of our submission to Rome is the papal monarchical supremacy. It is stated that all executive and legislative power and jurisdiction is with the Pope. The Bishops can only speak as he speaks, and they hold their jurisdiction from him. Now the Eastern Churches, and we ourselves, and the Anglicans, would probably be willing to accept a canonical primacy, but not the mediævally developed and monarchical one with its personal infallibility. We believe that the power claimed is different in kind from that which existed in early times. We know how it grew up in the Middle Ages under the Feudal system, which it made use of, and the Forged Decretals. We have on one side such Roman Catholic trained scholars as Döllinger, those who wrote the letters signed "Janus," Archbishop Kenrick of St. Louis, Launoy the great Gallican theologian, and others, who have said, "The Supremacy cannot be proved from Holy Scripture." Upon the spurious decretals was built up the great fabric of papal supremacy over the different national churches, a fabric which has stood after its foundation crumbled beneath it. For no one has pretended to deny during the last two centuries that the imposture is too palpable for any but the most ignorant ages to credit. And concerning jurisdiction, Bossuet

wrote, "That very late invention, that Bishops receive their jurisdiction from the Pope, and are, as it were, vicars of him, ought to be banished from the Schools, as unheard of for twelve centuries."

In conclusion: our duty as Anglicans is clearly to remain where we are. We have the Catholic faith and the Sacraments. It is ours to labour for the regaining of anything we have lost. We can wish well to our Roman brethren. Can they too not labour for reform in their own body? Can they not repudiate the doctrine of development and Manning's position that appeal to history was blasphemy against the Holy Ghost? Can they not, as Catholics, return to the position of S. Vincent de Lerins, and labour together with us for the restoration of the Vincentian Rule of Faith—"that is to be held which from the beginning, at all times, and by all, has been received?" Would it not add greatly to their development in America, if, as some of them wish, they could substitute English for Latin in the Mass? Might they not formally declare in favor of Catherine of Sienna's doctrine of the joys of the Middle state, instead of dwelling upon the tortures of purgatorial fires to satisfy the justice of God? Could they not restore the ancient method of giving the Blessed Sacrament in both kinds to the laity? Could not the Sacrament of Marriage be allowed the clergy, as it is already recognized by Rome in uniat churches? It is in pity and char-

ity we subjoin the following extract from the Church Times, of Dec. 18th, 1908: "At an assembly of the Bishops of Latin America, held in Rome in 1899, statistics were submitted to Pope Leo XIII, which showed that the secular clergy numbered about 18,000; of these 3,000 were married men living in wedlock; about 4,000 were living in open concubinage; and about 1,500 were regarded as open to the charge of immorality of an even worse description. (See acta et Decreta, Concil. Plenar. Americae Latinae, Romae, 1900.)"

No honorable man, Christian or otherwise, thinks hardly of these unfortunate clergy, but condemns the system. May God bring about a Reform in Rome and may God in His mercy, draw all parts of the separated body together, if not outwardly, yet inwardly, in Christ.

C. C. Fond du Lac.

## REV. FR. J. J. KEENAN CRITICISES BISHOP GRAFTON'S PAMPHLET ON "PRO-ROMANISM"

Fond du Lac, Wis., Nov. 19, 1908.

Editor Daily Commonwealth:—

We have had profound religious peace in this community for many years, each one offering his devotions to his Heavenly Father as his conscience dictated to him, and an entire generation of our citizens have gone from Fond du Lac to the throne of their Creator without a ripple of religious strife or contention. Our good Bishop Grafton must have had a twinge of rheumatism or a kink in his brain for he has become fidgety of late, going around with a chip on his shoulder, and publishing spurts in the press on a variety of old religious subjects that have been thrashed over, time and again, in each generation for the past three hundred years. Up to the present time I thought the bishop was sincere in his belief and actions, but from his late writings I can see his duplicity and insincerity.

He has lately issued a pamphlet called "Pro-Romanism," in which he severely scores the clergy and sisters of his church who left him to become members of the Catholic church. The bishop shows anything but a Christian spirit when he

compares their leaving the Anglican communion to "squeezing out pus"—that is the expression he applies to his own old friends and associates who had labored with him sincerely for a number of years. If we had a choir boy who would use such a degraded comparison about respectable people, we would box his ears and make him do a good, long penance on his knees.

Some of the objections he cites against the Catholic church are so trite and have been answered so often that I cannot conceive that the bishop is ignorant of the explanation. Take his objection in regard to what a certain catechism says pertaining to papal infallibility. The bishop knows right well that that catechism was published before the promulgation of that doctrine, and prior to that no one was bound to accept it.

What gives the bishop a nightmare in particular is the thought of the Pope. He is worried that the Pope gets so much money and that he wields so great a power. In every century, certain persons have been affected by brain storms at the mere mention of the Pope. In England some centuries back, "To hell with the pope," was a customary salutation among a certain class of the people. We can well understand why Bishop Grafton is disturbed at the mention of the supreme head of the Catholic Church. The Holy Father, the successor of St. Peter to whom Christ said, "Whatever you shall bind upon earth, shall be

bound also in heaven," has decreed that the orders of the Anglican church are invalid, that the clergy of that church cannot validly confer the Sacraments; that is, consecrate and absolve, which are the chief powers of the priesthood. This decree of the Pope, no matter how drastic it may appear, is more permanent and enduring than the laws of the Medes and Persians. Bishop Grafton should remember that his ancestors for many centuries prayed for and helped to support the Pope as all Christendom did. The last Peter's pence sent by England for that purpose amounted to forty thousand pounds sterling. Whatever mite the forefathers of the Bishop gave was included in that sum. This proves one thing definitely, that they were at one time good Catholics and loved the Pope.

At the commencement of our Civil War there was considerable excitement and prejudice against the Holy Father, as some were stating in the public press that he was favoring the Southern Confederacy. At that time there was held a mass meeting in Amory hall. Among the speakers was our honored fellow citizen, General E. S. Bragg, who addressed the assembly. In speaking of the feeling which existed, he used about the following words: "Fellow citizens, the old man over in Rome is not going to injure us." We would like to apply the same words to Bishop Grafton. The Pope is not going to injure the Bishop. It is very

probable he has never heard of him or his diocese, but he has to defend the unity of faith throughout the world. It is wonderful how the grace of God works in different persons. About a year ago a gentleman came to me to get a book that would explain the Catholic faith. I gave him a copy of the same catechism that Bishop Grafton criticises. Last week I received a letter from him thanking me and stating that on next Sunday he was to receive his first Holy Communion. That man used the same catechism the Bishop is criticising. The Grace of God directed one—pride deterred the other.

In closing his pamphlet, the Bishop states that he prays frequently for the union of all Christians. Why does he not set the example? The Catholic church did not separate from Anglicanism, but vice versa—the mountain did not go to Mahomet.

Every one knows that the Episcopal or Anglican church originated with Henry the Eighth, king of England. I know right well that most of the adherents are ashamed of its origin, but let them shuffle, shift, and distort matters as they please, they cannot change the plain and accepted statements of history. If we consider the circumstances, we can more readily understand the hateful events that took place. History tells us that King Henry was six feet and four inches in height and four feet broad—about twenty-five cubic feet

of animal. This monster fell in love with a maiden attached to the court—the maiden's name was Anne Boleyn. Although the king had been married nearly twenty years, he had the effrontery to ask the pope to dissolve his legitimate marriage that he might be united to young Anne.

Had the Father of Christendom consented to that foul request the Catholic church would long ago have been wrecked on the rocks of human passion.

Besides being ashamed of their origin the Anglican body is afraid of history and truth. As the writer was entering Westminster Abbey some years ago, there was a fakir at the door calling out "Buy a history of the abbey." I asked him when that history began according to the pamphlet he was selling. He answered about 1630. I told him that the abbey was erected more than a thousand years before that date, and I did not wish any garbled statement of historical facts. Let us come back to Henry and view the trend of events after the Pope had refused a divorce. Kings are always surrounded by flatterers and courtiers who will do anything to gain favor in the eyes of their sovereign. These say to the king, "Are you not master; pay no attention to the Pope, be your own Pope, and marry the person of your choice." Henry followed that advice, cast aside the authority of the church, cut himself off from the See of Rome, and became his own pope. With that step

taken began the Episcopal, Anglican, or what you want to call it, church.

I don't want to go thrashing old straw. Pusey and the tractarian movement are dead. What have we got to do with them? They never had an inception worth investigating.

I would make this suggestion to the Bishop. In his "Pro-Romanism" he states a dozen subjects he is disgruntled about. I wish he would write on one of those subjects each week in the public press, state his views and objections, and I will answer the following week.

FATHER KEENAN.

## THE BISHOP THANKS FATHER KEENAN FOR THE OPPORTUNITY

Fond du Lac, Wis., Nov. 20, 1908.

Editor Daily Commonwealth:—

Among the clergy of our city none stands higher in public esteem than Father Keenan, and I thank him for affording me by his communication the opportunity of presenting him publicly my sincere and respectful regards. He proposes we should enter into a discussion together. I am willing to do so, but I think it would tend more to general edification if you, Mr. Editor, would ask one clergyman of each of the religious bodies to give on Saturdays a short summary of their respective church's government and belief. We do not know each other well enough, and that keeps us apart.

Father Keenan censures me for breaking the peace which has so happily been maintained in our good city among Christians. But while writing a pamphlet chiefly for my own people, I have not written to the public newspapers save in reply to Roman attacks.

Father Keenan censures the use of an expression of mine and from his own viewpoint he is in the right. But I had knowledge, which he could not have, concerning the conduct of the seceders;

yet because I deemed it harsh and unfair, I withdrew it, and it is not to be found in the pamphlet he criticises.

He thinks I am disturbed by the papal decision on our orders. On the contrary, I was much pleased with it, for to us Catholics who know that we possess Orders and Sacraments, it was a demonstration that the Pope was not infallible. A Pope once decided that the essence of ordination lay in the giving of the Chalice and Paten to the ordained. But this decree has been set aside, and for one reason, because it would have invalidated early Roman Orders themselves.

Some years ago, Roman writers used to bring up the fable called the "Nag's Head Consecration" of Archbishop Parker. But they have given it up with regret that it was ever used. A like change might take place concerning the present papal decision, for an able religious Roman priest told me it was not ex-cathedra or infallible. Father Keenan thinks it will stand better than the law of the Medes and Persians. But as the laws of the Medes and Persians have long ago passed away, so may this decision. It does not affect us. God acknowledges the validity of our Orders and Sacraments, and we prefer to take God's testimony to that of the Pope.

My reference to Keenan's Catechism in which it stated in the last century that the papal infallibility was no dogma of the church was to show

(which Father Keenan admits) that the papal infallibility was not till 1870 a dogma of his church. Believing as I do as a Catholic that the faith was once for all delivered, to be indeed capable of definitions, as was our Lord's divinity, but not of additions, I can not accept as a Catholic, the elevation of opinion into dogma. I would here put in evidence the great book called "Mediævalism" by George Tyrrell, twenty-six years a Roman priest in the Jesuit society, and I would utter the word St. Augustine heard and which led to his conversion, "Lege tolle."

Father Keenan reminds me that our Lord said to St. Peter (S. Matt. 16.19:) "Whatsoever thou shalt bind on earth shall be bound in Heaven." This is very true. But it is also true that He said (S. Matt. 18.18) the same to all the Apostles. In which case it does not seem to be any solitary gift to Peter. Indeed it seems impossible, if any such was given, and transmitted to the Roman see, that, on a matter so vital to the church, no statement is made in Holy Scripture that Peter ever went there. We are told that St. Paul was bidden to go to Rome, why not Peter if our salvation is dependent on our being under the jurisdiction of that see?

I can regret along with the Father the evil spirit which led men in past time to say, "To hell with the pope," and I believe he will agree with me in also regretting the same evil spirit mani-

fested in our day by a Roman Catholic priest who said "Hell will not be full till all the Paulist Fathers get there." The remark is sad as showing such a lack of harmony.

Father Keenan says, "The Anglican is afraid of history and truth!" This is an amusing and extraordinary assertion. Why, the Reformation was based on an historical appeal to authority. There has been no church that has produced so many and great church historians. These writers have shown again and again that the Roman church has departed from the ancient faith. Our rule of faith has been, not the Roman one, what the Pope decrees, but the Catholic one of St. Vincent de Lerins, "that which from the beginning at all times and by all has been received," is to be held.

The main point in Father Keenan's communication is to be found in his statement that our church was established by King Henry VIII, who broke with the Pope because the Pope would not grant him a divorce from Queen Catharine of Arragon. It will really help on Christian charity if the intelligent Roman laity will disabuse themselves of these false notions. King Henry was a bad man, but he was no worse nor as bad as many popes have been. Baronius, the Roman Catholic historian, said: "In this century the abomination of desolation was seen in the Temple of the Lord. How hideous was the face of the Roman church

when filthy and impudent and bad women governed all at Rome and changed sees at their pleasure, gave away bishoprics, placed their gallants in the see of St. Peter." Of John XII, it is written (see Milman, Lat. Christianity, III Vol., p. 181) that he was guilty of adultery, incest, and made the Lateran palace a brothel. Of Benedict IX, it is said that "though a boy in his teens, his vices were the vices of a man, and of a man utterly lost to shame. He perpetrated adultery, murder, and every kind of abomination with impunity." (Reichel's Middle Ages, page 121.) It is impossible, says Tyrrell, that the knowledge and infallible interpretation of tradition should be lodged in an utterly ignorant boy Pope like John XII or Benedict IX.

Now concerning Henry VIII.'s separation from Queen Catharine, the story is interesting, but in no way reflects credit on the papacy, as Father Keenan seems to think. The facts are these: Henry's elder brother Arthur was married to Catharine. Arthur died, and King Henry VII applied to the Pope, Julius II, for a dispensation to allow his son Henry to marry his deceased brother's widow. Archbishop Warham protested against this marriage on the ground that it was contrary to divine law as set forth in Leviticus, ch. xviii. But the Pope granted the dispensation and Henry, after some hesitation, married. The king had been trained for the church and was a

theologian, and came to have scruples, especially as the French king objected to a matrimonial alliance with his daughter. It was before he saw Anne Boleyn that he professed to be disturbed by the connection. Subsequently he applied for a divorce. The Pope, Clement VII., according to Henry's letter to him, seems to have promised it. Henry, when he wrote to him, says: "We should have wished that all things should have been so expedited as corresponded to our expectations, not rashly conceived, but according to your promises; but we have been so often deceived by your Holiness' promises that no dependence can be placed upon them."

Clement proposed to try the case by a Legatine Commission in England. (See the Divorce of Catharine of Arragon, Froude, pages 67, 69, 84, 85.)

But while Pope Clement gave his legates a special commission in which he declared the marriage of Catharine and Henry void and ordered them to give judgment for the King, at the time notifying the King what he had done in the matter, he at the same time gave the legates secret instructions to burn the decretal letter, and on no account to act on it. But the paper was not burnt, but shown to some of the King's councillors, whereupon the Pope, learning of this, was very angry, and said, among other things : "They can do as they please, provided they do not make me

responsible." The conduct of the Pope was certainly dishonorable. The trial before the legates having failed of arriving at a decision, King Henry was advised to appeal to the doctors of the universities throughout Europe for an opinion whether the Pope had the right to set aside such a divine law or not. They almost universally decided he had not. The case was then tried in the Ecclesiastical Court in England, and by Bishops in communion with Rome. They decided against the Pope's dispensatory power, and consequently that there had been no valid marriage between King Henry and Catharine. As there had been no marriage there was no necessity to apply for a divorce from it, and so the King was free to marry. If the account reflects no credit on the King, it certainly puts the Pope in a bad light.

Now as to the founding of the Anglican church, King Henry had as much to do with it as Pontius Pilate with the founding of Christianity. A short story of it is this:—It was founded in Britain, apart from Rome, in early centuries. "The British Church," says Blackstone (IVch8) "by whomsoever founded was a stranger to Rome." Pope Gregory sent in 597 a missionary, named Augustine, thither, but it was not till a century after that the old British Church and the Roman Mission were united. The British Church came into communion with the Roman one but the Papacy was not then what it subsequently was in the

Middle Ages. The Papacy developed, it is well known, under the feudal system, and the influence of the forged decretals. When the Papacy became oppressive and tyrannical the English Church renounced the Pope's jurisdiction, and resumed its old independence. It took the same position towards the Papacy that the Eastern Churches had taken. No new church was started, but the old reformed. The proof of this is seen in the Acts of Parliament where there is no word to the effect that any change had taken place in the identity of the church, and in her statements made again and again that she did not intend to depart from the Catholic Faith.

In the great statute 25 Henry VIII.-ChI, it is stated that "nothing shall be interpreted or expounded to vary in anything concerning the very article of the Catholic Faith in Christendom." "We must assume," says the great historian Freeman, "because the facts of history compel us to assume, the absolute identity of the Church of England after the Reformation with the Church of England before it." "Nothing was further from the minds of Henry VIII or Elizabeth than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing a new church." Gladstone said, "I can find no trace of the opinion which is common in the minds of unthinking persons that the Roman Catholic Church was abol-

ished in England at the time of the Reformation and that a Protestant Church was put in its place." Again, "the Church of England," he says, "is the same church that existed from the beginning. There was no new church in the reign of Henry VIII." The great judge, Sir Robert Phillimore ruled, "It is not only a religious but a legal error to say that a new church was introduced into the realm at the time of the Reformation. It is no less the language of Our Law than Our Divinity that the old church was restored and not a new one instituted." (See Anglican Brief, Moore & Brinckman, page 428. It is certainly very significant that out of about 5,000 clergy who had been under Queen Mary, on the accession of Queen Elizabeth and the putting forth of our Prayer Book, all but about 200 beneficed clergy conformed. They would not have done so had they thought a new church was being formed.

We may now ask what is the origin of the present Roman Catholic Church in England? No division took place till the reign of Queen Elizabeth in the year 1570. Then the Pope called on those who were his followers to withdraw. A small body went from the old established church and formed a body by themselves. They had no settled bishops under ordinary jurisdiction, and it was not till 1850 that the present Roman dioceses in England were established. Thus Rome in England went out from the church and the Italian

Mission was founded there. Humphrey says: "We are a new mission straight from Rome." (Anglican Brief—Moore & Brinckman, pages 479 to 483.) "The Roman Hierarchy now in England is confessedly a modern body created by Pope Pius IX., 1850." We hope these statements will refute the notion that the Anglican Church was founded by King Henry VIII.

My good friend, Father Keenan, perhaps misunderstands me or he would not think me insincere. I recognize my littleness, my incapacity and my feebleness of attainment in sanctity. It is of little account what I am, but I believe I am a Christian and a Catholic. An evangelical Christian, believing and trusting in Christ's merits only for salvation, and a liberal Catholic, holding as faith that only which is certified by the universal consent and experience of Christendom, and relegating in charity all other matters to the realm of allowed opinion.

C. C. Fond du Lac.

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Fond du Lac, Wis., Nov. 28, 1908.

Editor Daily Commonwealth:—

In the friendly discussion between Bishop Grafton and myself, I wish to thank him for the genial spirit and kindly disposition he displays. I surmise that if the Bishop did not hold as honorable and lucrative a position as he does, I could

without difficulty make a good real Catholic of him. I was particularly pleased with his suggestion that the clergy of each church in the city write an account of the origin or founder of their church which will lead to a more general understanding, and at the same time be instructive for the people. This can be done without any jarring or contentions, and I think this will be the first city in the whole country that ever attempted and carried out such an idea. The Bishop suggested this and I trust he will write to the other clergy to carry out the plan.

I do not know whether the Bishop intended the few remarks he made in his last communication concerning the origin of the Anglican church as his subscription to this plan. If so, he is altogether too vague, too indefinite. Each church has originated in some place and by some individual or society. We do not want any mythology or fairy tales. We have had definite history ever since the time the Savior came on earth and in recording the existence of any society we desire historic dates. For similar reasons, I have criticised some so-called Catholic shrines: for instance St. Anne in Canada and "Holy Hill" in this state. I can not find any valid data why they should be patronized as special places of devotion.

I would advise the Bishop to write to the Propaganda in Rome, where he can obtain more

reliable data and learn much more about the early history of Christianity in England than he has furnished.

Let us take the Bishop's account. He quotes a certain writer called Freeman, as follows: "We must assume the absolute identity of the Church of England after the Reformation to be the same as before." Is that the best authority you can produce in an all-important matter like the founding of Christianity? If the Church of Christ rested on "assumption" how long would it last? This "assumption" is the first and about the only reason he gives for the foundation of the Anglican church.

Let me make a suggestion, Bishop. The Catholic Church is much older than the Anglican and she has preserved the account that Joseph of Arimathea, who assisted at the burial of Jesus, with twelve of his disciples were the first to introduce Christianity into England, which in the time of Pope Eleutherius had spread so much that at the request of King Lucius he sent them Fugacius and Darnian, who baptized the King and many of his subjects, consecrated many churches and established several bishoprics. Constantine and the sainted Helena who lived about this time and shed so much luster on the church and state, were faithful and obedient children under the Holy Father at Rome.

Some of the authorities the Bishop quoted

are not of a reliable character. His chief historian appears to be Froude whose history has been proven to be full of errors and misrepresentations. He is the man, when challenged to a joint debate in New York a few years back, ran away to England, and since that time made no public display of himself in this country. Ex-priest Crowley of Chicago, is another one whose works he commends to be read. The old proverb: "Show me with whom you go and I will tell you what you are," is true all the time.

When the Bishop stated that "no new religion was founded in England" after the defection of Henry VIII., I lost my breath and was so amazed that it took some time to get over my astonishment. The Bishop might safely make a statement of that kind to a class of new beginners in history, or to the Indians in the Oneida settlement, and it would be accepted, but in a city like ours, where we have a noted high school and a number of learned editors, clergy, professors, lawyers, and a public of more than ordinary intelligence, for the Bishop to come out with a flat-footed statement that there was no new religion founded at that time, is so brash—so jarring, that I cannot find words to express my amazement. Bishop, put your hand on your heart, and say that you meant that, and see if it don't gag you. Why, Bishop, there were twenty or more new sects started just about that time. The

church established by law, which was one of them, had an act of parliament passed which forbade any one to write or preach in defense of the Catholic church, and severe penalties were imposed upon any one doing so for nearly two centuries. This accounts to a great extent for the fact that English literature is so permeated with mis-representation and prejudice against that church.

History tells us for not conforming to that new church, there were put to death two Cardinals, three Archbishops, eighteen Bishops and Archdeacons, five hundred priests, sixty superiors of religious houses, fifty canons, twenty-nine peers, three hundred and sixty-six knights and an immense number of the gentry and people. This was all done to establish a new religion. Go through England, Ireland and Scotland today, and note the vast number of churches, convents and monasteries in ruins. The religious were driven out or butchered and their possessions given to the adherents of the new cult—what can we think of the Bishop's statement, "There was no new church established at this time."

Let me advert to some statements of the Bishop. "God," he says, "acknowledges the validity of our orders." What proof do you give for that statement, Bishop? On what occasion has the miracle taken place? He likewise speaks of priests who stated to him that the decree of the

Pope concerning Anglican orders is not binding, and something about the Paulists and hell. Those priests were jollying you, Bishop, and their private opinion has no weight with us.

We have not time on this occasion to comment on what you wrote about the Popes. We shall cover those points when we write in a future communication on the Papacy.

FATHER KEENAN.

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Bishop's House, Dec. 2, 1908.

Editor Daily Commonwealth:—

First let me thank Father Keenan for the Christian spirit of his reply. I am sure he will let me point out some minor mistakes into which he has inadvertently fallen.

He objects to my quoting Froude's History, which I did not quote, but his book "Catherine of Aragon," which was written some thirty years after his history. No one has disputed his facts concerning the Pope's equivocations in the matter of Henry VIII., and which are proved from other sources. The Pope, instead of being a champion of the sanctity of marriage, in that case appears to have been influenced by mere worldly considerations. He allowed of the divorce of Napoleon and Josephine on very trivial and unscriptural grounds and has violated Scripture in other cases.

The Father says I quote from a certain writer called "Freeman." I do so, for Professor Freeman of Oxford University, England, is regarded as one of the first historians of the last century, and is esteemed a scholar of great authority. But Freeman was not my sole authority. I also quoted a great statesman, Gladstone, also a celebrated ecclesiastical jurist, Sir Robert Phillimore, and I might have added to these, to show that no new church was made at the time of Henry VIII., the testimony of a distinguished and intellectual unitarian. In his Hibbert Lectures, Dr. Charles Beard says, "There is no point at which it can be said, here the old church ends, here the new begins."

Father Keenan censures me for quoting the Rev. Jer. Crowley's book. Father Crowley was formerly, and is now I believe, a Roman Catholic priest of Chicago diocese. His book contains an account of the bad Popes, John XI. and XII., John XXII., Urban V., Pius II., Innocent VIII., Alexander VI., Calixtus III., ending up with Cardinal Antonelli, who, he says, when dying, refused the sacraments, saying he never believed in their efficacy. Many scandals are exposed in this book, especially some which have arisen in America, and it is prefaced by an endorsement of Crowley by the Most Rev. Archbishop Katzer, so I naturally concluded I was warranted in quoting from it.

I quite agree with Father Keenan in saying that when it comes to history we don't want fairy tales. Strange enough, he begins with a recitation of two fairy tales respecting the foundation of his church in Britain. The story that Joseph of Arimathea introduced Christianity into England and that the King Lucius sent over to Pope Eleutherius asking him to send missionaries, are both now rejected fairy tales. Modern scholarship with its new critical tests, has destroyed the credibility of these stories which were told us in our youth. (See Early Eng. His. by Prof. Bright, the great Oxford Historian, p. 2.) The story of Joseph of Arimathea, is he says, "a beautiful mediæval romance. The statement about Eleutherius is traceable to Rome in the fifth century, and is evidently unhistoric. The historian Burton denounces it as a fable." We quote also Cutt's "Turning Points of English History," p. 12, who says: "The whole story rests on the interpolated note in the catalogue of Roman Pontiffs (it was this that deceived Bede) and cannot be received as historical." In Short's History of England, page 3, he states that "so many improbabilities have been engrafted on this narrative that the whole tale has with much reason been questioned." No scholarship of the present day believes in the legends of Joseph of Arimathea or in that of Eleutherius. We must put away these fairy tales.

Do you not also see, dear Father Keenan, if you rely on these legends for proving the foundation of your church in Britain, in what a dilemma it places you? History tells us that Pope Pius IV. in 1570 called on his followers to leave the Church of England, which they did, but they did not become a regular diocesan church organization till 1850! So either the present Roman Church in England, is as Cardinal Newman said, "a new one," having no connection with the ancient church founded by Joseph or Lucius, or the ancient one came to an end, and so the gates of Hell prevailed against it. While the Roman church today in England is thus "a new mission straight from the Vatican" as the Jesuit Father Humphreys says, the Church of England is the ancient church, only separated from the jurisdiction of the monarchical Papacy and reformed. It is the old Catholic Church.

Doing away with fairy tales, and turning to solid historical facts, we find that the Church or Christianity was founded in Britain in the second or third century, for we find the names of three British Bishops as present at the Council of Arles in France in 314. The Church was thus founded with its Episcopal government and held the Nicene Faith, as its presence at subsequent councils proves (Bright, Early English History, page 12) In 597, Pope Gregory sent over the monk Augustine as a missionary. A conference took place be-

tween himself and the British bishops. He required them to give up all forms and customs which differed from Rome. This they refused to do and replied they had their own Archbishop. (Parry's Epitome of Anglican Church History, page 16. Cutt's "Augustine of Canterbury," 143.) This goes to show the independence of the ancient British Church of Rome. Eventually, when the Heptarchy passed away, and England became united under one king, the two communions were united, the Church regarding Rome as the first bishop in Christendom by way of honor, and the western patriarch, but not regarding him as supreme, the source of all jurisdiction and a monarch as he subsequently claimed to be.

We believe it to be clearly shown by history that the Papacy developed, in the Middle Ages, from a patriarchate into a supremacy especially under Pope Gregory or Hildebrand, and Innocent III. As the patriarchate had arisen from conformity of the church to the system of the Roman Empire, so the supremacy came about through its conformity to the feudal system. Its power increased by virtue of the Feudal system, and also by the forged decretals. There were two sets of these forged papers, one in 850, the other in 1000, and by them great theologians, like Thomas Aquinas and Melchor Carni, in the west of Europe, were deceived. I fear the Roman Catholic laity do not realize these facts. They are not fairy

tales. The teaching of the forged decretals entered into canon law in 1140 and was made part of it by the great jurist Gratian. These letters were proved to be forgeries, and have been admitted to be such by the Roman Catholic authorities, and by the Pope himself. But the Papal power, gained by them, continues to exist till this day, just as an arch built upon a temporary scaffolding remains when the framework is put aside. If the supremacy and monarchical power of the Papacy were of divine origin, would God have need of forgeries and man's lies to establish it? This is a very bad fairy tale indeed.

Father Keenan says it took his breath away on reading my statement that no new church or religion was founded in England at the time of the Reformation. This I believe to be a cold and solid fact. Sects arose in Queen Elizabeth's time, but the old English Catholic church continued. There was a great difference between the Reform Protestant Movement on the Continent and the reform in England. In England, the church herself, through her bishops and convocation and in a legal way, reformed herself. The protest in England was first directed against the usurped Papal jurisdiction, then against the unhistorical Catholicity of the Middle Ages, not against the ancient Catholic Ministry and belief. In one of the great anti-Papal Statutes, 25 Henry VIII., it was set forth that by the changes in the relations

with Rome, "It was not intended that the Church of England should be regarded as declining or varying from the Catholic Church and faith of Christendom." (Anglican Brief, page 364.)

No new church has been started, but in the way of reform, she translated the old office books, and put them, as St. Paul says, in a language understood by the people. She did the same thing with the Communion service, which in the Prayer Book of King Edward VI., put forth 1549, she called "The Mass." She restored the giving of the chalice to the laity, as has been the Catholic custom for 1,000 years. In her discipline, she retained the three ancient orders of the ministry:— Bishops, Priests and Deacons, and formally declared in her Prayer Book, that as they had been, they were to be "continued." She maintained the necessity of Episcopal ordinations by accepting the ordinations of Roman priests when they come to us, but requiring ordination of sectarians, however eminent they may be. And in our office for the sick, we pray that we may die "in the communion of the Catholic Church."

The bishops stated in 1662 that the church had been careful to put nothing into the Liturgy but that which is "either the Word of God, or had generally been received in the Catholic Church." See Anglican Brief (Moore & Brinckman.) In her canon the church said it was far from the purpose of the Church of England to forsake and

reject the churches of Italy, France, Spain and Germany, in all things which they held or practised, save as they departed from ancient customs." (Canons of the Church of England, page 45.)

She allowed of the marriage of the clergy, made confession no longer obligatory, but voluntary as souls might feel the need. But that no new religion was made was seen by the great fact that the large number of the clergy who had been under Queen Mary, when the new Prayer Book, as it now is, was put forth by Queen Elizabeth, accepted it and only about 200 or 300 of the beneficed clergy of the 9,400 refused to conform. (Frere, Ch. His. Socy. Series, page 111.) "It was computed that only 177 or about 250 (according to Cardinal Allen) refused the Oath." Moreover, and perhaps a Roman Catholic will be convinced by this, the Pope himself, according to a statement by Chief Justice Coke made at Norwich and found in Colliers' History, was willing to accept what was done, provided the queen would acknowledge his supremacy.

Again:—I stated on the subject of our orders that God had recognized them, and His authority was more satisfactory than that of the late Pope, whose decision, contrary to what Bossuet, and many Roman theologians had said, was evidently a political one. God has put His seal upon the validity of our orders and sacraments by the grace

known to be given through them. I have, in my long life, seen many come from the world under their influence and been spiritually changed. Upon those who have left our church for Rome, there has been seen no mark of increased sanctity. A number have gone back to the world, some of the ablest returned, and it could not be said of those who remained Romans that the lives, such as those of Manning and Newman were any holier than Pusey and Carter and a whole host of Anglicans.

The Holy Eucharist has been accompanied by miracles of healing, but the great spiritual miracle of the transformation of life is conclusive of the validity of our sacraments. Lacordaire said 'the fairest fruit of the Catholic church was the religious life,'' and without valid sacraments it could not be sustained. But in all its beauty and supernatural power it is with us.

In respect of persecutions, Father Keenan cites no authority for the long list which he gives. Unless we know the author of the statement he quotes and the names of the two cardinals, two archbishops and others who were put to death in the times of Kings Henry or Edward or Queen Elizabeth, we must, as prudent people, hold his assertion as made unproved. We, however, admit that the property of the monasteries was taken away, the like of which has been done by every Roman Catholic country in Europe, and that

wicked persecutions were made by Henry VIII., who put to death persons for not believing in Transubstantiation, or for not accepting his marriage with Anne Boleyn. The number of executions of Romanists, under King Henry was 82. See Galton, "Attitude Towards Roman Catholics," page 88.

On the other hand, we must remember the persecutions made by her who has received the name of "Bloody" Queen Mary. Three hundred persons were burnt in her short reign of about five years and four months, and we cannot forget the sack of Cesena by Cardinal Robert, who became Pope Clement VII., when thousands were put to death amidst rape and bloodshed which even shocked those times. (Mil. His. Lat. Chris. vol. VII., p. 222; also Creighton, Papacy, vol. I, p. 65.) Nor must we omit the awful massacre of St. Bartholomew's day, for however politics may have entered into it, the Pope struck off a medal in its honor and Rome rang the bells of the churches with joy. The history of the Inquisition in Spain reveals an awful condition of cruelty and persecution and tyranny, and the scenes described at the opening of the Inquisition prison in Rome, when, in our day, the inmates became free, are most pathetic.

The fact is, to the disgrace of Christianity, all parties have presecuted in defiance of our Lord's rebuke to St. John: "Ye know not

what spirit ye are of," but while Protestantism of modern times has openly regretted this spirit, we find no official acknowledgement of guilt on the part of Rome, and we have personal knowledge that many of the Jesuits today defend it.

Then as to our belief: we are Catholics resting on the broad platform of Catholicity. Our Lord said, "Hear the Church," and we believe this to be a safe and prudent rule. But he also forbade His people to follow any one man and take him for their master, however able he might be. This has been the source of all heresies and schisms.

Now the modern Roman system requires the laity to believe the priests, and the priests the bishops, and the bishops to speak "in union with the Pope," so the foundation of the Roman Rule of Faith is the Papacy. While, therefore, I am a Catholic, believing in the teaching of the universal Church, you, dear Father Keenan, are a Papist. Thank you sincerely for your loving regard for me, and desire I should be a real Catholic. To return the compliment, I desire that you may become, not a better Christian, for I don't think you can become that, but less of a Papist, and more fully a Catholic.

The good Father seems to imply I am held where I am by my "lucrative" position! When I was converted, as a young man at Harvard, I gave myself entirely to the service of Christ and hu-

manity, determining to part with everything, save what was necessary for shelter, food and raiment. With all my imperfections, I have so continued to this day. I can only say to good Father Keenan, I am sure he will regard it as private and confidential, that my present salary as bishop is $300 a year! I don't know what Father Keenan's is. But will he swap?

C. C. Fond du Lac.

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Editor Daily Commonwealth:—

In reply to Bishop Grafton's communication, I desire to thank him for the generous and kindly remarks he bestows upon the writer.

Our discussion is becoming too scattered, we cover too much ground at one time. We could both keep quoting so-called authorities from now till the crack of doom, or, until the editors and general public, wearied by monotonous quotations, that they do not often understand, would at last exclaim : "Why don't they give us a rest! Get the hook!"

At this time I shall touch upon some of the points of the Bishop's last article. Of course, he has thus far quoted only Anglican authorities among whom me may include ex-priest Crowley. It is untrue, according to the words of Archbishop Katzer himself, that he ever gave his approval to Crowley's works.

The main object of this discussion is to learn where the Episcopal or Anglican Church originated and by whom it was begun. History says it commenced at the time when Henry VIII. left the Catholic Church when excommunicated by the Pope. Our good Bishop Grafton objects to this and he takes us back to a synod of jangling bishops in the fourth century, who were mostly Arians. The reason the Bishop selects that assemblage of church men is because there were a couple of bishops from England assisted at the synod and from that semi-Arian body he wishes to develop the Church of England, etc. I did think before I investigated carefully that possibly the Bishop could find some grounds for claiming apostolicity for his sect, but history shows that claim falls to the ground.

To clear up what I wish to come to, let us begin with our churches, Catholic and Anglican, as we find them existing just now here in our city and trace them back to their origin, I think we shall accomplish more than chasing about in the wilds of France to look for the origin of the English Church. Let me take my own case. I am pastor of a Catholic Church in this city. Who appointed me to this charge? The archbishop of Milwaukee. Who gave him his authority as archbishop? The Holy Father, the Pope, who is the two hundred and sixty-sixth successor of St. Peter, the first Pope, to whom Christ has said after he

(Peter) had acknowledged him to be "The Christ, the Son of the living God." "Blessed art thou, Simon Bar-jona: because flesh and blood hath not revealed it to thee, but my Father, who is in Heaven. And I say to thee, that thou art Peter and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shall bind upon earth, it shall be bound also in Heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven." I might quote page after page from the Fathers of the Church, showing that in every age the Pope was acknowledged the Prince of the Apostles, the head of the church and the infallible judge of all things pertaining to faith and morals. For this reason all ages have acknowledged the Latin saying: "Ubi Petrus, ibi ecclesia." Where Peter is, there is the Church.

Now, Bishop, what I want you to do is to begin here in Fond du Lac, with yourself and trace back the origin of your sect, showing what authority placed you there and where your superiors received their authority. You remember, Bishop, in my last article, I asked you what proof you had that your orders were valid, and your only answer was that you felt they were valid. If you answer all important questions as vaguely as that, I do not wonder that your young clergy leave you, or seek for a more logical foundation for their faith.

Right reason tells us that the Saviour must have left a guide for humanity in things spiritual and that guide must be infallible in teaching religious truths.

I do not know why it is that your church has not even a fixed name. In England it is called The Church Established by law; in the early days in this country it was designated the Episcopal, then again the Anglican Church, and lately they have the effrontery to call it the Catholic Church. The notorious Dowie had the boldness to name his church in the same way, but we know how far he succeeded. Bishop, you know in your heart that your church does not possess the qualifications to be called Catholic. With all your twisting and contorting you get back to a little synod in France in the fourth century. There is a big jump still left of a few centuries to get back to Christ and his Apostles. There appears to be nothing definite or settled—there is no head that can show a divine commission—everything is human and changeable; for example, the very name of your sect is unsettled. When I was a boy in southern Wisconsin I knew it as the Protestant Episcopal; in after years the word Protestant was stricken off and it became known as the Anglican Church; and now you are trying to adopt the name Catholic. The infamous Dowie tried to attach that venerable name to his fake

movement. As we have said above, we know how far he succeeded.

Bishop, you know in your heart that your church does not possess the qualifications to be named Catholic. The word Catholic is derived from the Greek and means universal both in time and territory. Your church is not universal in either way. It is found only in a few parts of the earth, notably English-speaking nations, and conceding everything you claim, it does not go back to Christ and His Apostles, therefore, lacks the two essential qualifications to possess the name Catholic. Be honest, Bishop, and drop what don't belong to you.

The Bishop desires to know if I will swap positions with him. Why Bishop, that is the most generous of all your offers. Most certainly, I'll swap, provided I'm not required to change my religious views because I feel absolutely certain of the truth of the teachings of the Catholic Church, as our Savior promised to send the Holy Ghost to guide her and that He himself would remain with her all days till the consummation of the world. Let us suppose, however, we did exchange places. What would happen? I can only answer for myself. If I were installed in your residence on Division street the first questions I would ask would be, Who is boss here? Has anyone a right to define for me what I must believe and teach? If anyone claimed that right I would

demand of him to prove to me that he cannot deceive or misdirect me. If he could not do so I would refuse to accept his teachings. Why should I leave a church which is founded on the promises of Christ, which St. Paul calls "the pillar and ground of truth," whose teachings are clear and definite, the same that our forefathers for untold generations have followed during their pilgrimage on this earth; and get into a mist of doubt and uncertainty without a guide to lead me securely to the Great Hereafter.

FATHER KEENAN.

P. S. Bishop, if that be true, what you said of your income, you should demand a raise in your salary. Idem.

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Fond du Lac, Wis., Dec. 15, 1908.

Editor Daily Commonwealth:—

Father Keenan is strong, as many Romans are, in assertion, but weak in evidence and accuracy. He states that Archbishop Katzer never gave any approval to Father Crowley. Now Father Crowley in his book quotes the Most Rev. Archbishop Katzer as saying: "I am convinced that Almighty God brought Father Crowley to America to save the Catholic church, and that the present scandal in Chicago—the most terrible that ever occurred in America—was permitted by Providence to bring to a climax the reign of rot-

tenness, that it might be unearthed, exposed and wiped out."

Father Keenan states that in England our Church is called "the Church established by law." This is not its name and never has been. In pre-Reformation times and in legal documents, like Magna Charta, it is called the "Ecclesia Anglicana," or Church of England. So in Edward III. time, 1350. It was never known as the Roman Catholic Church. Its name now is the same as it was before the Reformation, for it is the same church.

Again : I quoted Keenan's Catechism that belief in the Pope's infallibility "was a Protestant invention." The Catechism went on to state that no decision of his could bind unless it "be enforced by the teaching body," i. e., the Bishops of the Church. Now this is denied by the late Vatican decree. In 1757 the Irish Romanists declared that infallibility was not an article of the Catholic Faith, and in 1810, the ten Irish Roman bishops, in a synodical declaration, affirmed infallibility was no part of the Roman Catholic religion. This declaration was made to the British government to secure the passing of the Emancipation act. It was clearly an affirmation made to the British government to the effect that infallibility was not then a dogma of the church, and was not intended to become a dogma, otherwise, as Gladstone says: "They were guilty of practising upon

the British crown one of the blackest frauds in history."

Father Keenan quotes as a generally received Patristic saying, "Where Peter is, there is the church." This was a saying, not of all the fathers, but originally of St. Ambrose. And as Canon Liddon and Dr. Bright, great scholars, have written, St. Ambrose was merely saying that it was "the great apostle's confession of the faith which was the foundation of the church," and Ambrose speaks of Peter as holding a "primacy," or rather, as taking the first place "in confession" not "in office, in faith, not in order."

As showing a lack of evidence, when we called upon Father Keenan to cite the names of the two Roman cardinals and three archbishops, and others who were put to death at the time of the Reformation, he failed to do so. He did not give his authority or the names of the cardinals and archbishops and twenty-six bishops. His statement therefore remains an unproved one. Can laymen rely on a writer who does not cite authorities and is so inaccurate? Can the blind lead the blind?

Father Keenan misquotes me in saying I refer to Arles in 314 as a French council, and as the point from which I wish to develop the Church of England. I quoted it for no such purpose. But having refuted the Father's fairy stories, I pointed to the historical fact that the presence of

these three British bishops showed that the church had been early founded in Britain, and it does this. I also cited it as a fact showing that this old British church was not founded by Rome, nor under its authority, as seen by the rejection by the British bishops of Augustine, the Roman emissary's demands of submission to him.

Another inaccuracy of the Father's is this: There were three bishops, not two as he says, at the Council of Arles, as the three signatures to the councils show. Nor was the council a French one, as Father Keenan states but one for the "Western Church." It was called by the Emperor Constantine. It was not Arian, another mistake, but called to meet the Donatist schism, which, in its exclusiveness and claims to be the only true church, is so like the Church of Rome.

Father Keenan asserts that in answer to the question what proof I have for our orders, my only answer was I felt they were valid. This is again an inaccuracy. The answer I gave was that of Christ, "By their fruits ye shall know them." I cited the effect of our Sacraments seen in the increase of grace, on all those who had joined us from the world, and the lack of such advance, according to their own testimony, of many who had gone from us to Rome. The marvelous spiritual vitality of the Anglican Church in the last 300 years, assaulted as it has been within and without, and the rise in it of the religious life, is a demon-

stration of the efficacy of our Sacraments. It was this I asserted, and not merely that I felt the effect myself. It proves our case.

Again: Father Keenan wants me to trace back the origin of our church and orders. Now we trace them, with mission and jurisdiction, through a succession of bishops, up to the Apostles and Christ himself. The list of bishops has been given time and time again, and no less by the great ecclesiastical historian, Dr. Stubbs, late Bishop of Oxford, in his "Registrum Sacrum Anglicanum." Other scholars have given a list of our bishops up to the time of Peter and Paul and a list hangs up in our own Cathedral.

In respect to our orders all our Anglican bishops trace their spiritual descent from Archbishop Laud. Now Archbishop Laud combined in himself three different lines of Episcopal consecration, first, the English line of Archbishop M. Parker, that goes up to Theodore, Archbishop of Canterbury, in 668, consecrated by the Pope Vitalianus, and so up through the Roman line to the Apostles, Peter and Paul.

It may here be noted that while the Roman succession in this country for a long time was derived from Bishop Carroll, who was consecrated in Lulworth Castle, 1790, in England by one bishop only and two priests (in contradiction to the Nicene canon, which demands three bishops,) English history shows what remarkable care was

taken in the case of Matthew Parker, who was consecrated by four bishops, two of whom had been consecrated by the old Roman Pontifical, and all of whom, in the act of consecration, said the consecrating words. A fac-simile of the official record of consecration, photo-zincographed is in my library. It is probably not known to Father Keenan that the Roman Catholic Archbishop Antonius Dedominis, the Archbishop of Spalatro, Italy, joined the English Church, became Dean of Windsor, and united in the consecration of our bishops, and Laud traces his consecration to him. Moreover, Laud traces also his descent to the blessed St. Patrick, consecrated in 432, Archbishop of Armagh. For at the time of the Reformation all the Irish bishops, save four, conformed; and John Howson, Bishop of Oxford, who traced his consecration through the Bishop of Armagh, consecrated Laud, Archbishop of Canterbury, in 1633. So if the blessed St. Patrick was a Catholic bishop we are true bishops. Well may Archbishop Bramhall say, "If there are any good orders in the world, they are in the English Church."

Authority and mission were not given by Christ to Peter alone. Christ said, to all the Apostles as one body, "Go ye out into all the world, and preach the Gospel to every creature." He thus gave them mission and jurisdiction. It was given to all the Apostles collectively, and they

collectively, transmitted it to their successors. From them our own bishops, by direct descent from the Apostles, and as being part of the true episcopate, received, and have exercised it, in conformity with the canon law of the church.

This is my answer about orders and authority to Father Keenan.

The assertion is made that our church was founded, and by law, by King Henry VIII. If so, will Father Keenan please cite the statute by which the old church was destroyed and the new one made? There is no such statute. The King Henry VIII. and our reformers moreover declared it was not their intention to form a new church or to depart from the Catholic faith. It was not a new church founded by them, for the government of the church by the Bishops and Convocation remained as it was before, save that they rejected the Papacy. In all the acts of Parliament, there was not a single word that implied that any change had taken place in the identity or the essential organization of the church itself. If, as Father Keenan says, the old church was done away with and a new one established by law, it was no more made a new church, than the reforms, wrung from King John in Magna Charta, made the nation a new nation. In 1688 there was a revolution in England that changed the dynasty of England. England, however, did not become a new nation, because she had a new line of kings.

What was done at the time of the Reformation was to reject the supremacy of the Pope, as being unscriptural, but not to do away with the ancient faith, as instituted by Christ and found in the Holy Scriptures. That the church after was the same church as before the Reformation is also proved by the fact that in ecclesiastical trials, the old pre-Reformation laws are now cited and regarded as binding, because the church is the same. It is the Roman mission in England that is the new church. Up to the year 1571, no split took place in England. It was not till 1571, in Queen Elizabeth's time, that the Pope Pius V. calling upon his followers to leave the old church, began the formation of a new one, which did not take Diocesan form till 1850! Thus we establish the fact that the Anglican Church was not founded by King Henry VIII.

Father Keenan refers to the text, "Thou art Peter." All Romans do, but they often misquote it. Our Lord did not say, "Thou art Peter, the Rock on which I will build my church," but "upon this Rock," I will build it. Now what does the pronoun "this" refer to? Does it refer to Peter or to Christ? Against its referring to Peter is the fact that the two words are of different genders. This is the case in the Latin, the Vulgate, in the Peshitta Syriac, in which our Lord may have spoken, and in the Greek, which is the language of inspiration. As Peter is a man and of

the masculine gender, this "Rock" which is feminine, cannot refer to him. But the Roman laity go on ignorantly repeating it just because they are told to do so.

Again, the word "Rock" in the Old Testament is a synonym for "God." It is so used a great many times in the Bible. "Their Rock (or God) is not as our Rock" (or God) "Of the Rock that begat thee, thou art unmindful." "He forsook God, and lightly esteemed the Rock of his salvation." "For who is God, save the Lord? and who is a Rock, save our God?" Consequently, the Apostles when Peter had confessed Christ to be the Son of God, would naturally take "this Rock" as referring to Christ the Son of God. Moreover, Our Lord takes this title to Himself, when He says that those who act on His words are builded and founded upon a Rock.

In interpreting Holy Scripture, it must also be remembered that the Council of Trent bids us take Holy Scripture as interpreted by the *"unanimous consent of the Fathers."* Now the larger number, 44 of 69, when giving a formal explanation of this text, take this word "Rock," as referring to Christ, or Peter's confession, while some 17 take it of an office given to Peter. But I do not know of any of these latter, who ever interpreted it as an office which Peter was to *transmit to a successor.* Peter might be the "Primate," "the first," "pina," "head of the Apostles," but

he had no successor. This is the real issue and in this Rome fails.

In reply to the Father, I can lay my hand on my heart and say to God, "I believe ours to be a true branch of the Church, holding the orthodox Faith, and possessed of valid sacraments, and one which in love recognizes all baptized and faithful souls as Christians.

We reject the terrible penal punishments of a Roman purgatory. We give the Blessed Sacrament as Christ commanded, and as was done for the first 1000 years to the laity in both kinds. We do not enforce the celibacy of the clergy, which has led, and still leads, to so much scandal, especially in tropical climates; and we do not interfere with the rights of the laity.

Rome, we hold, by demanding unscriptural terms of communion, is in a schismatical position, and by additions to the ancient faith, is uncatholic in her teaching. Surely the time must come, when her intelligent laity will call for reform, or else hear Christ saying, "Come out from among them and be ye separate"—for you can be Catholic without being Papal.

C. C. Fond du Lac.

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Fond du Lac, Wis., Dec. 26, 1908.

Editor Daily Commonwealth:—

I trust that the communications of Bishop Grafton and myself, if they do not instruct, will

at least, be a pastime for the general public. There are so many points developed in a discussion of this kind, covering centuries of time that it is difficult to keep things clear. We are all somewhat affected by our training and surroundings. There is an old gentleman living in our city who is a confirmed atheist. The old man has spent his entire life in seeking proofs for the non-existence of a Supreme Being and that feeling has worked itself into the marrow of his bone. I am afraid my good friend, the Bishop, has spent so much of his life in looking for clubs to annihilate the Pope that his mind has become warped on that particuiar point. Although a bishop, he draws a line on Christian charity when it comes to writing of the Popes. He knows by heart all the evil sayings any writer has ever uttered against the long line of supreme pontiffs. "Alas, for the rarity of Christian charity."

I am afraid, Bishop, that you have read and studied only Anglican writers and authorities. Have you ever read "Cobbett's History of the Reformation?" He was an Anglican and would not therefore be unfair to you. Read also Kendrick on the "Primacy of the Apostolic See," and you will learn many things you do not seem to know. I would be glad if you'd tell me of some book that would clear up the points we are writing on about Anglicanism. In regard to the Crowley affair, I would again repeat that it is con-

trary to common sense that the late Archbishop of Milwaukee would approve of such a mass of foulness. There is living proof that he did not.

You claim that your orders work miracles, in bringing to grace the wayward. I know a few cases where they failed. Look over the archives of your diocese and tell me what good did you effect with those ex-priests, Maglone, Lichner, Herbst and Ryan. Could you retain one of them? They might take your church as a place of refuge for a time when they are in "hard luck" but you cannot give them a logical foundation for their faith. It is still true what Dean Swift said in his time: "When the Pope weeds his garden he throws the weeds into our (Anglican) lot." Bishop, it is like pulling a cat upstairs by the tail to get you to go back and give a clear statement of the origin of Anglicanism. We brought you back to the synod of Arles in the fourth century. Now, Bishop, I dislike to push you back any farther, because beyond that you will find nobody but Popes, and it is not friendly to push you in among them. You can not doubt their genuine Christianity, however, as twenty of the Popes of the first three centuries, died as martyrs for the faith of Christ. And the same faith your forefathers deserted at the time of Henry VIII.

I wonder it does not strike you as unreasonable to ask me, or anyone else, to go to your Cathedral and examine a chart of succession you have

made up and placed there. You could go in there any night and change that chart to suit yourself. To see the apostolicity of the Catholic church, you need but look in Appleton's new Encyclopedia under the title Pope, and you will find an unbroken line from Peter in the first century till Pius the Tenth in the twentieth century. You did not make any effort in your last letter to prove your claim to Catholicity. You know you cannot. You need not go far away to prove the universality of the Catholic church. Go to the diocese immediately north of us, Green Bay, the word of God is preached every Sunday in seventeen different languages, in that diocese. That is what is meant by Catholicity. The Bible tells us that on Pentecost day, St. Peter preached to people of eighteen different countries and languages, and he converted eight thousand to the church became Catholic from the first, including all nations.

Let us go back to the Bishop. What I sincerely desire to learn from him is, during the reign of what Pope did his church start an independent existence? Who was the leader or prominent one in this separation? What was wrong with the church that they left her? Did they not err in leaving a church that had the promise of Christ, that He would remain with her all days till the end of time?

The Bishop states again there was no new church founded in the time of Henry VIII. and

asks me to give the act of parliament by which it was established. King Henry did not need an act of parliament for anything. After leaving the Catholic church he became supreme head of both church and state, and any poor wight that opposed either his animal lust, or his desire for power, his head was taken off.

You ask what authorities we have to show that cardinals, bishops and priests were put to death to establish the new religion under Henry VIII. I would refer you to "Liguori's History of Heresies," page 338, also "Varillas," t. 2. I. 16, p. 98, or, any fair writer of any nation, who has treated on that subject.

Let us take some of the objections you make. You assert the Pope granted a divorce to Napoleon. It is not pleasing to me and, I feel it in my bones, that it is not pleasing to my readers, to hear me continually calling back names. But what can one do? Here is a man calling himself a Christian bishop, who, I fear, knowingly and designedly falsifies the well known facts of history. A spade must be called a spade and I tell Bishop Grafton boldly, not that he is mistaken, but that he is wilfully prevaricating when he has the effrontery to assert that the Pope granted a divorce "a vinculo matrimonii" to Napoleon I.; yea, or to any one else.

Pope Pius VII., who at this time was a prisoner of Napoleon I., never granted—"or approved

of what had been done," to said emperor a divorce from the Empress Josephine. And Bishop Grafton knows this full well, if he knows anything. If you are ignorant of this fact, all I can say is, that you are shaky in your Modern History. I would advise you to read up some. Napoleon was married to Josephine Beauharnais, March 9, 1796, by a civil ceremony only. On December 1, 1804, the day preceding the coronation of Napoleon, Josephine mentioned this fact to Pope Pius VII., who had shared the common belief that she had been married according to the laws of the church. Napoleon, who desired to be free to contract another marriage in hopes of an heir to the throne of France, was greatly displeased at this disclosure. Yet he hoped still to have a loop hole in the religious marriage ceremony, which was performed on the eve of the coronation by Cardinal Fesch, by purposely incurring the impediment of clandestinity, which required the presence of the parish priest and two witnesses. The Pontiff, however, granted to Cardinal Fesch the necessary dispensation from this impediment, so that the marriage was valid. Thus, Prince Jerome Napoleon in 1887—"Napoleon and his Detractors" wrote: "Napoleon and Josephine, who had been only civilly married in time of the Directory, were united religiously by Cardinal Fesch, in order to satisfy the scruples of Josephine, on the evening preceding the conse-

cration in the presence of Tallyrand and Berthier, in the chapel of the Tuileries. I know this from the traditions of my family." The tribunal which declared the nullity of this marriage, therefore, acted on false testimony which denied the religious marriage, and exercised an authority it did not possess, "for the Pope is the proper Judge in such cases." The Pope, a prisoner then, had nothing whatsoever to do in the case. It never was brought before him. My authority for all this? Any and every work of respectability treating on this episode. Another Grafton lie laid low.

As Bishop Grafton seems to be not a little exercised over, if not grossly ignorant of the number of bishops essential to a valid consecration of a bishop, I presume to advise him to read "Van Espen," quoted by Estcourt, pages 111-112. There he will find the true Catholic teaching on this subject.

Most undoubtedly in the establishment of the American hierarchy, and in the consecration of the first bishop of the American Colonies to which Bishop Grafton seems to take exception, there was nothing hostile or repugnant to the spirit of the apostolic canons or practice of the Christian church, there was nothing done furtively or clandestinely, or without the knowledge, approval and assent of the clergy of the province and the universal church. Bishop Grafton did you ever hear tell of the Protestant Episcopal Bishop Cox of

Western New York, or of Dr. Ryan, bishop of Buffalo, same state? Now, good sir, this man Cox, too, found the same fault with American Catholic succession that you find. In fact, Cox, let us say, in the simplicity of his heart imagined that, in this matter, at least, he had Dr. Ryan up a tree. Poor dupe—"et tu Brute."

If you have not perused Dr. Ryan's work, "Apostolic Succession," allow me to advise you to procure it and to read it, nay to study it closely. It will open your eyes on this and many other topics, if they are at all openable. You will then see, know and understand the difference between canons of discipline and canons of faith.

Only the prefervid, fertile, imaginative, perhaps, poetic brains of Grafton, Cox & Co. could invent such ludicrous nonsense as has been belched forth on this topic. How about Parker, Barlow & Co.? Were they Christian bishops? Bishops of any kind in an Ecclesiastical sense? Can you prove it? If you can you'll have done what no one up to you has been able to do. Never mind the Pope. Wash your own dirty linen. You'll find more than enough to do. What is easier than to compile a list of names and hang it up "in our Cathedral!"

Bishop your request for the names of the martyrs under Henry is a foolish one. It would be an endless task and of no special interest to the general public to give a categorical list of the

English and Irish martyrs—of the Catholic men who generously, unhesitatingly, willingly laid down their lives for the Catholic faith under the brutal, licherous Henry VIII. and his equally infamous bastard daughter Elizabeth & Co. Their names, instead of the few mentioned in a former article, is "legion." Do you greatly desire names? Read then, good sir, the "Lives of the English Martyrs." You'll find this work in any reputable book store. Glance at Spaulding's History of the Protestant Reformation or any other honest work treating upon this subject, and they are many. I feel assured that after this reading you will blush for shame if you are capable of blushing. The recital of the cruelties employed to establish your monstrosity of a church in both England and Ireland would bring tears to the eyes of the most hardened. Bishop, in all sincerity, I now look upon you as a first class quibbler.

"For at the time of the Reformation 'all' the Irish bishops, save four, conformed"—Ita Grafton.

I have, in my time, again and again heard of "Thumping English lies," but this outrageous lie out-lies the father of lies, the devil, himself—"All the Irish bishops save four, conformed." Great God in Heaven!! And this man has the audacity to dub himself a "bishop"!!—a minister of Jesus Christ. With Cicero, I may truly exclaim, "O tempora! O mores!!" No wonder is it, that we see

so many lapse into deism and infidelity when we perceive to what depths of untruth, deceit and double dealing, even some of those calling themselves ambassadors of the meek and lowly Jesus can descend.

Of "all the Irish Catholic bishops," says Archbishop M. J. Spalding, in his "History of the Protestant Reformation," only "one" and he an Englishman—a mere creature of Henry VIII., who had been appointed on account of his mean subserviency to the policy of Henry's "Vicar General, Cromwell," gave his vote to the change of religion. This was Brown of Dublin; he was a royal tool, more than a true Catholic bishop. The other bishops in a body, with Cromer, archbishop of Armagh, at their head, unanimously resisted the innovation." Why, Sir, this so-called religion of yours which you strove by fire and sword and famine and every species of deviltry to foist upon us Irish was so odious to us that we boldly and heroically took the field under Fitzgerald in defence of our ancient faith.

Later on, Myler Magrath, Archbishop of Cashel, was found to stain his soul with the awful guilt of apostacy from the faith of his fathers; and, good sir, let me inform you, so great was the indignation of his people thereat—ever loyal, gallant, faithful, fearless, heroic "Tips" all—that they rose as one man in tumult and compelled him to flee from Cashel and seek safety in England—

Vide Spalding, McGee and others. None of your foul Elizabethian religion for Ireland. To Peter and to him who sits in Peter's chair, Ireland, priests and people, has ever, thank God, been loyal and with God's help, ever shall be. "Semper et ubique Fideles" is our well earned, glorious motto. So much for Irish conformity to the lustful Henry's establishment.

Bishop, you talk as if no one else had a right to interpret the meaning of the words of Scripture except yourself, whereas, I know right well, from your late writings, that you are not only fallible, but exceedingly tricky and dishonest in your statements. May our good Lord assist the people who are depending upon your direction. Do you presume to compare your feeble effort at thinking and reasoning to the united consent and decisions of the learned in every age of Christianity which we find expressed in the teachings of the Catholic Churches over which Christ the Savior promised to preside till the end of time—that is unbounded pride—remember the fate of Lucifer. You put yourself up as a pope without any promise of divine assistance. You criticise and interpret everything to suit your whim and the occasion. This is surely a case of the "blind leading the blind." This article is already long enough, but as I promised before, I shall on some future occasion write on the Pope and some of the subjects treated of in Pro-Romanism.

FATHER KEENAN.

Fond du Lac, Wis., Dec. 30, 1908.

Editor Daily Commonwealth:—

It is surprising how a little thing like the sting of an insect will irritate some persons. I referred to a book written by a Father Crowley, which while revealing many existing scandals in the Roman Church, called on the laity to defend our public school system. He prefaced his book with what was stated to be a commendation by Archbishop Katzer. He gave his words. Father Keenan says the bishop could not have said this. This denial is like positive proof to Father Keenan's mind, but it has nothing to do with me.

Father Keenan denounces me for my remark about the Pope's allowance of the marriage of Napoleon to Marie Louise of Austria. The pope, I knew, was in duress, but I did not know that that should close the mouth of God's specially appointed guardian of the Faith and morals. If I am wrong about the details of the matter, it was because I had for my authority Guizot. In the seventh chapter of his history of France, page 390, he says that Cardinal Fesch who celebrated the marriage, "declared that the Pope had granted him full Dispensation."

Father Keenan taunts me with the names of four bad Roman priests, who he says, came to me and were not benefited, i. e. converted. We evangelical Christians do not claim to convert any, only God can do that. But because those who en-

ter any church from wrong motives are not spiritually benefitted, it does not follow that those who come from right ones are not blessed. But as Rome has nothing more to give than our church, we do not find, as a rule, any spiritual advance made by the converts from us to them. Usually the seceders say they have found peace, which comes in virtue of an ordinary psychological law from throwing off responsibility. Their spiritual sense becomes smothered by the act of submission, and then sinks into the torpor of a delusive peace. But as to these four priests named, three I never received into my Diocese. The Roman bishop wrote me of one that, if he were put into any of our missions, his evil life would be publicly exposed. I got rid of him. I see by the papers he is now officiating at a Roman altar.

In respect to the efficacy of our sacramental means of grace, I gave my testimony along with that of hundreds of our clergy of their transforming effects on those, who from the world, had come under their influence. And from the written testimony of some, like Dr. Foulkes, who had left us for Rome, but returned, it seemed that the converts had not spiritually advanced. If Rome has Sacraments and we have not, a marked improvement should be seen in the converts to her. But no one who knew their lives would say that Manning or Newman were any holier than Pusey or Keble, if as holy.

Again:—I am charged with want of charity to the Popes. Now, it is not by Protestant historians that the criminally scandalous lives of the Popes have been exposed. The official annalist of the Roman church, "Baronius," gives a most terrible account of the degrading bestiality and viciousness of Roman pontiffs. The Apostolic See became a sewer of crime and filth. There were Popes whose lives were stained with every crime and vice known to man. Henry VIII. was a sensual and vicious man, but he was almost a saint beside some of these Popes. Why should not those who are so sensitive about their wicked and carnally minded Popes exercise the claimed for charity towards him? For my own part, I believe along with St. John the Baptist that not to condemn wicked men in high places, but to hide their wickedness is to be disloyal to God.

But our real point is this—"How can these godless Popes be the organs of the Holy Ghost?" Fr. Tyrrell, the great ex-Jesuit writer, whose words are stirring all Europe, writes (Mediævalism 89) "Your Eminence; a boy in his teens, as ignorant as he was morally vicious, was once elected to be Vicar of Christ. He had not at the moment of his election, the most rudimentary knowledge of his Catechism." "The knowledge and infallible interpretation of tradition by a totally ignorant boy-pope like John XII. or Benedict IX., would be an effect without a natural

cause." God might open the mouth of an ass to make sounds which the hypnotised prophet might translate to his disordered brain, but the blessed Holy Spirit cannot speak through Godless souls.

I pointed to the historical fact that the Roman succession, in this country for a long time depended on the consecration of Bishop Carroll in England in Lulworth Castle, by one bishop only. I have a fac-simile copy of the original account. I did not say it was invalid, though Ligouri holds such consecrations doubtful, yet it was not in conformity with the ancient canon which requires three bishops. Dr. Challoner in 1741, Dr. Sharrock 1780, Dr. Gibson 1790, were also consecrated by one Roman bishop. It stands in contrast with the care taken in England where four bishops united in the consecration of Parker, Archbishop of Canterbury, over whom, it is of record, that all the bishops said the consecrating words.

Our orders, as I have stated, are traced up to the Apostles through three lines, first, in the English line through Parker, the Roman Italian line through the Archbishop de Dominis, and through the Irish line. It is a fact that some of the Irish Roman bishops at the time of Queen Elizabeth conformed. In Macbeth's History of Ireland pages 166-168, he states that only two bishops "refused to accept the new order of things." This is stated by other writers. Subsequently some, as Hugh Curwen, Archbishop of Dublin conformed,

and these joined in the consecration of bishops in England. All three lines met in Archbishop Laud, and all of the Anglican Bishops are spiritually descended from him. The list of bishops with their consecrations is given in Stubbs, the great ecclesiastical historian and in others. Archbishop Laud was himself offered a Cardinalate by the Pope and refused it. The then Pope also called on Queen Elizabeth to send bishops to the Council of Trent.

Our orders and Sacraments have been moreover acknowledged by Roman Catholics. By Bossuet, Bishop Strickland of Namur, Bishop Stonor, Vicar Apostolic, Bishop Doyle of Kildare, BishopRyan of Limerick, Archbishop Murray of Dublin, the Very Rev. Charles Davenport, D. D., the Fr. Francis of St. Clare, the Rev. G. Panzini, an Oratorian who said: "The orders of the Hierarchy remained the same." The Very Rev. P. Walsh, Professor of Divinity, who wrote, "I concur with those who doubt not the ordination of Bishops, Priests and Deacons in the Church of England." A very much longer list might be cited (See Rome's Tribute to Anglican Orders.) We need not and do not appeal to them, for God has placed His seal upon our orders. The late Pope who thought otherwise was deceived as to a matter of fact. He was told that the "form" used in the ordinal used was only, "Receive ye the Holy Ghost!" But words implying the sacerdo-

tum or priestly power were united to these. The Pope did not know this.

Again:—We, who are true Catholic churchmen, don't object to a primacy of precedence and honor, confirmed by tradition and canon law on Rome, but to a mediævally developed supremacy, which makes the Pope the monarch of the church, Vicar of Christ, infallible apart from the church's councils, and sole arbiter of doctrine. One, whose claims are based on misinterpretations of the Fathers, misunderstood texts of Scripture, by claims developed through greed of power, and the forged decretals. See concerning these forged decretals Janus 94-150. Roman writers all admit their forgery. Pope Pius VI. in 1789, said: "Let us put aside this collection and let it be burnt." And here I would quote the words of Kenwick, the late Roman Catholic Archbishop of St. Louis, who in his speech prepared for the Vatican Council says, "The primacy of the Roman pontiff, both in honor and jurisdiction, I acknowledge, primacy, I say, not Lordship." He accepted the primacy, as based on tradition. "But that it can be proved from the words of Holy Scripture, I deny. It is true I held the opposite view when writing the "Observations," but on a closer study of the subject, I judge this interpretation must be abandoned."

I have answered the question when our church was founded. It was founded by Jesus Christ

and on the day of Pentecost. Christ did not found many churches but one. His church gradually extended throughout the world. No one knows the exact time when it reached Rome or Britain. We know from Holy Scripture that St. Paul labored in Rome, and probably as tradition says, he went to Britain. What is certain is that the church with its three orders of ministry was early established in both places, and the early British Church was in communion with western Christendom, as evidenced by the British Bishops' presence at Western Councils. In 597 Pope Gregory sent to Britain a missionary by the name of Augustine. He did a small work in the southeastern corner of Britain now called Kent. He and the British Bishops did not agree in some matters of discipline, which is only interesting as showing a certain independence of Rome. Subsequently under Archbishop Theodore, sent by Rome, the two Communions were governmentally united, and it became known as the Ecclesia Anglicana, or Church of England. This was the sole Church in England till the time of the Reformation in the sixteenth century. Then the Church, while retaining its organization, its three orders of ministry, bishops, priests and deacons, its ancient creeds, the sacramental means of grace, liturgical worship, rejected the developed mediæval papacy. She continued to be the old Catholic Church and to hold the Catholic Faith. Her principle of reform was to

retain the teaching and discipline of the early and united Church, ere the Church had by the assumption of Papal supremacy been rent into Eastern and Western Christendom. She put the Liturgy into the tongue understood by the people, gave back to the laity the reception of the Precious Blood in the Holy Communion as had been our Lord's command and the custom for 1000 years, restored the Sacrament of Marriage to the clergy of which they had been deprived, made confession to the priest a voluntary not an enforced obligation. No new church was made. The old Catholic Church was continued. It was not the work of King Henry, but of the Church herself, reforming herself, and continuing as she professed to be, the Catholic Church in England.

Father Keenan says I gave my own interpretation of the text, "Thou Art Peter." I did not give my own, but that of most of the Fathers. The authors of the work called Janus, who were Roman Catholic professors, after an exhaustive search in history, declared that none of the Fathers, for 500 years, in interpreting this text ever held that here was an office or power given to Peter that was to be transmitted to a successor. They left the Roman Communion.

Father Keenan may not accept my evidence, but he cannot refuse that of Archbishop Kenwick of St. Louis, who says the Papal claims cannot be proved by Scripture. "We are compelled to

abandon the usual modern exposition of the words, 'On this rock will I build my Church.' " He says that only seventeen Fathers refer "This rock" to Peter, and none of these according to Janus say that it was an office in which he was to have a successor. The Archbishop says forty-four Fathers refer the Rock to Peter's faith, sixteen to Christ, and 8 to all the Apostles. He concludes therefore that the Papacy cannot be proved by the Scriptures according to the Rule of Trent which requires the unanimous consent of the Fathers for their interpretation.

There are two points to which in conclusion I ask the attention of my fairminded readers. First, quite irrespective of the king's cause, a Reformation of the Church was needed. It must have come, king or no king. There had long been an urgent, nay passionate cry within the church for reform. The need of it had been recognized by the Council of Constance in 1414, and a committee was formed under the title of the Reformation college. In 1425, Henry VI. of England addressed a paper to Pope Martin V. for hastening a council for the Reformation of the Church. The Pope Adrian VI. by his nuncio acknowledged the need of it. In 1538 Pope Paul III. appointed a committee concerning it. The need of a Reformation is admitted by Roman authorities such as Bossuet, Schlegel, Muhler and Cardinal Belarmine. The latter sums up the case thus:—"A few years before the here-

sies of Luther and Calvin, there was according to the testimony of contemporary writers, neither justice in the ecclesiastical courts, nor discipline in the morals of the clergy, nor knowledge of sacred things, nor respect for them, in short, there was scarcely any religion left."

From the report of the Committee of Cardinals we learn that the German princes complain that by "the exemption of ecclesiastics from jurisdiction of temporal courts they were enabled to commit all kinds of crimes with impunity. Amongst the specified crimes alleged as common are coining, theft, abduction, adultery, rape, arson and murder, while even when bishops were willing to bring such offenders to justice, their chapters hampered them so they could not."

The Cardinals report that "the root of all the evils of the Church was in the Roman Curia." They said, "If the Pope wants reform, he must begin at home." They add that "the simony of the Roman Church was intolerable, that men of the most abandoned character were freely ordained; that the Sacraments were openly sold for money, that the conventual orders had become so grievous a scandal that they ought to be summarily abolished; that the theological seminaries were at once schools of immorality and scepticism; while in Rome the divine service was celebrated in a sordid and irreverent fashion by ignorant priests."—See Littledale, Plain Reasons 211-212.

These elements of evil in England were testified to by the notable sermon preached before Convocation by the great Dean Colet in 1500. But it was not the moral evils only that cried out for reform. The laity felt the oppression and injustice of the Papacy. When a bishopric was vacant, the Pope claimed its whole income for a year! The appeals to Rome in the cases of wills were expensive. More money went to Rome than to the support of the king. Political as well as moral motives effected the great reform needed for spiritual advancement, and the freedom of men's minds.

There certainly was need of a reformation, and in England it proceeded in a churchly and legal way. It is foolish to say it was the act of the King. Henry might be a tyrant, but he always acted in conformity with law. The Church in England, acting according to her authority derived from Christ Himself, rejected the usurped unscriptural power of the monarchical papal supremacy, corrected abuses and re-affirmed the ancient faith. The right of provincial synods to decree in matters of faith and to reform abuses, was ever recognized by national and provincial synods. Thus the Council of Gangra, about 325, condemned Eustatius for holding marriage to be unlawful. The provincial Council at Carthage, 343 condemned rebaptism. The provincial Council at Aquileia, 381 condemned Palladius and Secundinus for Arianism. A second Council of Carthage

dealt with and decreed the doctrine of the Holy Trinity. The Council of Melis in Africa condemned the Pelagian heresy. A provincial Council of Orange in the fifth century dealt with the controversies about grace and free will. So the third Council of Toledo 589, handled many articles of the Faith, and declared if there happens a cause of faith to be settled, a historical synod shall be held. In like measure, repudiating the Papal claims, but acknowledging and appealing to a General Council of the whole Church, the Church of England, acting within her rights, reformed herself, and that these reforms were wise has been proven by experience.

In concluding my part in this correspondence, I will say that the calling of one names, only makes one rejoice, as being thus made like the Master. It has never been my aim to seek victory in controversy, but to bring out the Truth. I am as willing to be corrected in my mistakes, being but human, as I am glad to help others out of theirs. What I have proved is that our Church was not founded by Henry VIII., and that such a statement is unscholarly and untrue.

C. C. Fond du Lac.

Any person wishing a copy of Bishop Grafton's "Letter to the Oneidas," may have one by applying to the author, 101 East Division street, Fond du Lac, Wis.

# A REJOINDER

TO

A Pamphlet by the Rev. Lewis J. O'Hern, C.S.P.

BY

CHARLES CHAPMAN GRAFTON, S.T.D.

BISHOP OF FOND DU LAC

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## A REPLY TO A PAULIST FATHER

After writing a letter to my Oneida Indians to defend them against attacks made on their faith, I find myself assaulted by public and private criticisms from my Roman Catholic fellow-Christians. I do not complain at this, but rather rejoice, for the Lord's cause will be advanced if we come to a better understanding of each other's positions. I do not write for victory over opponents, or to build up one's own Communion, but solely for the Truth, and the Truth's sake. I humbly pray God that whatever I say erroneously may be shown to be an error, and that God will especially bless those who antagonize my writings to the elucidation of the Truth.

## INTRODUCTION

I address you, my reader, as a Christian; as one who must desire to know what the dear Lord taught; one who is in heart willing to do what He bids you to do; one who is willing to search into himself and see if there is any prejudice which would hinder your obedience to His will; one who would be willing to weigh arguments fairly and honestly, and will be ready to take any step His will authorizes. We are all so brought up as to be full of prepossessions, and it is difficult for any to break the inherited chains of belief. Oh, there are so few, and those dear to Him, who are ready to respond to further truth. They are brought up in a sect or church, and are blinded to anything but what they have been taught. They have been connected with so many believers like themselves, that they do not dare to leave them. They know they would be misunderstood, and sometimes cruelly reproached if they did so. They have been, as it were, with some holy St. John the Baptist, and have been blessed under his

ministry, and they cannot recognize that there is a fuller, wider, diviner truth.

You have, for instance, dear reader, been brought up in the Roman Church, and your fathers and ancestors were members of it. You have been taught its catechism, received its sacraments, and cannot even imagine that there is any error in it. You have repeated so often the old text, "Thou art Peter," that your spiritual ear has become paralyzed to its true interpretation. You are unwilling, and may think it wrong, to investigate its meaning with unprejudiced mind. You are a Catholic, thank God if it is so, but have never realized the difference between being a Catholic and a Papalist. You cling, with all the inherited devotion of your race, to a system which you have never fully or fairly investigated. You think, or have been told, that it is wrong to do so, or to allow of even a doubt. Yet God has given you a reason and you are responsible for its exercise. You cannot throw off the responsibility that lies upon you. You are bidden in Holy Scripture to search and seek if all the things told you are so. You are bidden by St. Peter to be able to give a reason for the faith that is in you. We desire not to injure that faith, but to enlighten it. So in God's dear name, and as a lover of your soul, we ask you to seek and pray.

Before reading them, say a Paternoster, and

ask the guidance of the Holy Ghost: "O Lord, I pray Thee, remove all prejudices from my heart, enlighten my understanding, give me a good judgment, subdue my will to Thy will, make my will one with Thine, that knowing Thy truth, nothing may keep me back from following it, for Thy mercy's sake."

The writer, for himself, has, earnestly and long, sought to know his religious duty. He would have you do the same. May you have the faith, if you are an Anglican Churchman, to go to Rome, if it is right to do so. On the other hand, if Rome is wrong in her claim, let the Catholic leave, or seek the reform of the Papacy. The writer has himself, to the fullest extent of his power, investigated the Papal claims, and not an argument or book of ability does he think has escaped him. So far as this world is concerned, it would have been more to his advantage to have united himself, in his earlier days, with Rome. He would let nothing now keep him from submission to the Papacy if he believed it had been established by Christ. He does not desire any to join the Anglican Communion merely to increase its numbers. He has no other feeling towards Roman Catholic Christians than a sincere regard, and recognition of our Christian fellowship. He feels that good Romans are dear to God, and that their communion in some ways surpasses his own. It does so in its devotion to the Real Presence in the Blessed Sacrament,

and its loving recognition of the intercession of the saints. What he holds is the faith which the Church from the beginning has ever held. He believes all she has pronounced in her creeds, defined in her Ecumenical councils, set forth in her sacraments, uttered by her common consent.

## CATHOLIC, BUT NOT PAPAL

But what the writer has, with a large portion of the Church, been unable to see, as Catholic, is the modern claims of the Papacy. I say, with a large portion of the Church of Christ. American Roman laymen wrap themselves up in a mantle of indifference, and do not recognize how large a portion of Catholic Christendom is not subject to the Papacy. There were in early times five great divisions of the Church, called Patriarchates. These were known by the names of Rome, Constantinople, Alexandria, Antioch, Jerusalem. A sixth became added when Moscow was recognized as a Patriarchal dignity. Now, five of these, along with the Anglican Church, are separated from the Papal jurisdiction. They, together, would form about one-third of the Catholic Church, and are possessed of a Catholic Hierarchy and the sacraments. The Eastern Churches hold the ancient Catholic Faith, but regard the supremacy of Rome as unwarranted by the Scriptures and tradition. They regard it as the real cause of the divisions in Christendom. Their position is that they are

Catholics, but not Papists. They make thus a distinction between Catholicity and the Papacy: One relates to religion, the other to polity. Is this a true distinction? Can we be Catholics without being under the Papacy? Have not many been recognized, even by Rome herself, as being saints who died out of her community? If any would like to investigate the question, they would find it fairly and honestly set forth in Puller's *Primitive Saints and the See of Rome.* We can only here, in the limitations of our pamphlet, set forth some few arguments in favor of the affirmative of this question.

## FR. O'HERN'S WITNESSES

Let us now consider the four witnesses that Fr. O'Hern brings up in favor of the Papacy. They are Dr. Dollinger and Dr. Briggs, Spencer Jones, an English clergyman, and Fr. Paul James. Whatever Dr. Dollinger may have said in early days, it did not hinder him from repudiating the Papacy when it put forth its new claim of infallibility, and dying excommunicate. In the extract made from him, Dollinger only says that Peter was first or head of the Apostles. This we have stated ourselves. It does not, however, follow that he had a successor. Dr. Briggs is a well-known Old Testament scholar, who has lately joined our Communion, but has not well imbibed

its traditions, and his comment on the New Testament about St. Peter is very superficial. To say, as he does, "that all attempts to explain the 'rock' *in any other way* than as referring to Peter have ignominiously failed," is to assert his own opinion in contradiction to the majority of the Fathers, who refer the rock to Christ, or Peter's confession of His Divinity.

The American writer of the other articles has hardly a recognized standing in our Church, and seems to belong to that class of persons who think they are especially inspired by God with a peculiar mission. What do the opinions of these unimportants amount to against the judgments of a great number of learned and saintly Anglican divines, either the Carolinian or the modern ones? We could fill pages with the names of great Bishops, like Jewell, Laud, Andrewes, Taylor, Bull, Westcott, Lightfoot, Wordsworth, Forbes, Creighton, Pearson, Browne, and Stubbs; or Drs. Pusey, Keble, Liddon, Bright, Neale, Hussey; or Hooker, Robertson, Collins, Haddon, Frere, Gee, Dixon, Gibson, D. Stone, Swete; and great statesmen and jurists and historians like Gladstone, Lord Chancellor Selborne, Baron Alderson, Phillemore, Professor Freeman, Wakeman, and a hundred others, who have examined and rejected the Papacy. Leave out from the Paulist Father's paper all that he cites from the writers he mentions, and his argument is emptied and becomes absolutely

worthless. A few belligerent flies crawling on the window-pane are not going to tear down the house.

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The Paulist Father divides his criticism of our pamphlet into two parts. One relates to the Papal Supremacy, the other to Anglican Orders.

## I.

In regard to the first, it will clear the ground if we begin by admitting the pre-eminence given to St. Peter in the Gospels, and the first portion of the Acts. In the Gospels his new name of "Cephas" or "stone" is given. So a new name is given to St. John and St. Paul. In the list of the Apostles in the Gospels, Peter's name is placed first, but subsequently it is placed second. On his confession of Christ as the Son of God, made, it may be said, on behalf of all the Apostles, he receives the promise of the Keys. As symbolical of being officially qualified to teach, they were given to all Rabbis, and so, subsequently, the teaching power was given to all the Apostles (St. Matt. 18:13). Peter is certainly one of the twelve foundations, and the first, on which Christ's Church is built. Christ also declares Himself to be the Rock (St. Matt 7:24). And so He is the underlying rock on which Simon, a stone, or fragment of rock, is laid. Our Lord sat in Peter's boat, and taught the multitude out of it; however, He did not ask any to join Him in it, but promised safety to all

who sailed with Paul. In the Acts, Peter makes the announcement to the Apostles that one must be chosen to fill the vacancy made by the fall of Judas, but he does not select the person. He stands up with the eleven at Pentecost, and declares that the Kingdom of Heaven is opened, and that Baptism is the way of entering it, but he baptizes along with the others. He performs the first miracle at the door of the Temple, but he is associated in the miracle with St. John. He baptizes and brings into the Church the Gentile, Cornelius, and he speaks effectively at the Council of Jerusalem, though he does not preside. He does not decide, for the decrees of the Council are not made in his name, but in that of all the Apostles.

What is the meaning of this pre-eminence of Peter, such as it is? In order to understand it rightly, we must contrast it with the pre-eminence given to St. John and St. Paul. It will then clearly be seen that Peter was the representative of the old dispensation, the other two of the new. This I have drawn out most fully and demonstrated in my book, *Christian and Catholic,* which I would commend to my readers.

## ST. PETER AND ST. JOHN

In studying the contrast, we see that St. Peter, representing the old dispensation, is the older, while St. John, representing the Gospel, is the younger of the two.

St. Peter, like unto Israel, joined in covenant with God, is the married man, while St. John is the virgin disciple. St. Peter, occupying his own boat, is called when fishing, as Israel was engaged in its spiritual labor, but St. John, not having arrived at independence, was called when preparing to do so. St. Peter is the Rock-Man, or foundation, just as the Old Dispensation was the foundation of the New. St. John is the Son of Thunder, and reveals the Gospel message from heaven. Our Lord preaches out of Peter's boat, because He takes His stand on the old Law, and comes to fulfill it. Our Lord gathers St. John, as the Beloved Disciple, to His Breast, and he learns the mysteries of the Kingdom. St. Peter enquires through St. John who is to betray our Lord, and St. John enlightens him. St. Peter passes away, while St. John, whom the burning oil cannot destroy, bears witness to the indestructible character of the Gospel and Christ's Kingdom. Our Lord enters St. Peter's house, and finds there his wife's mother sick of a fever. It marks Christ's advent to Israel, whose illness He comes to restore. St. John's house is, however, in Jerusalem, and in it abides with him the Blessed Virgin, the type of the Gospel Church. To Peter the keys are given to open the Kingdom of Heaven to Jew and Gentile, but the care of the Blessed Mother is given to St. John. Through St. Peter the faith is communicated to the Apostles that Christ is the Messiah and

Son of God. Through St. John is revealed the dogma of the Incarnation and the teaching of the Sacraments. St. Peter shepherds the lambs of the New Dispensation and the sheep of the Old into the Kingdom, but no authority is given to him thereby over the shepherds. St. John is taken up into heaven, and becomes the organ of communication between Christ, the Head and ascended Lord, and His Church. Pre-eminent as was Peter, there is no question of the greater pre-eminence of John.

## ST. PETER AND ST. PAUL

We must also consider the contrast between St. Peter and St. Paul.

Our Lord having ascended, appears to Saul. He calls and commissions him as He had done the Apostles. At the prayer of the Prophets, the Holy Ghost is given him, and he is consecrated. He does not owe his apostleship to Peter, but is received into fellowship by the Apostles.

Again, we do not find St. Peter bestowing Holy Orders? This is surely significant. The extension of the Christian ministry depends not on Peter, but on Paul. We do not find St. Peter ordaining any to the Gospel Ministry. We do find St. Paul ordaining elders or priests, and Timothy and Titus, who are representative of the modern Episcopate. Again, consider their visions. Our Lord gives visions to each, that to St. Peter at Joppa, by which he was prepared to open the

Kingdom to the Gentile Cornelius. This was his especial work, as the foundation layer and opener of the Kingdom. Our Lord appeared six times to St. Paul. At Corinth He appeared to him and said: "Be of good cheer, for as thou hast testified of Me at Jerusalem, so thou must bear witness at Rome." No command was ever given to Peter to go to Rome to bear witness at that city. The Lord appeared to Paul on the ship, and said: "Fear not, Paul. Lo, God has given thee *all that sail with thee.*" It is not to Peter's boat this promise is given, but to Paul's.

Again, both the Apostles worked miracles. St. Peter heals Eneas and raises Dorcas, and with St. John heals the impotent man at the Temple, and the sick were brought forth in the streets that the shadow of Peter might fall on them. St. Paul heals the impotent man. At Troas he recalls life to Eutychus, casts out a devil at Thyatira from one possessed, and God wrought special miracles by him, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them. At Lystra he is stoned and supposed to be dead, when he rises up and walks back into the city. Again, contrast their preaching. St. Peter in his preaching opens the Kingdom to Jews and Gentiles. All that St. Peter did in the first chapter of the Acts is in conformity with his leadership in the Apostolic band, as a representative of the older dispensation. But in con-

trast with Peter, no words like Paul's are to be found in St. Peter's epistles. "For," says St. Paul, "I have not shunned to declare unto you all the counsel of God"; and if "an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed." St. Paul thus outranks Peter in the gifts of pre-eminence bestowed upon him. So much for Rome's mistaken view of Peter.

## PETER'S TRUE PRE-EMINENCE

There is a true view of the pre-eminence of Peter. It was a temporary one; and one connected with the Apostolic band.

Fr. O'Hern says there are four lists of Apostles in the New Testament, and Peter's name appears at the head of each list. Here he falls into error. In St. Matthew's Gospel St. Peter is mentioned as first, but after this, then the order given, as in the second chapter of Galatians, verse 9, is "James, Peter, and John." Moreover, St. Paul rebukes those who say they are of Peter, or "Cephas," as if special leadership or authority belonged to him. Unquestionably the Fathers call Peter the first of the Apostles, the prince, the head, the chief, the foundation-layer, the door-keeper. This is true, and Peter is the first of the Apostolic band. Converted and forgiven after his great fall, he is able to reassure and stablish his brethren. Christ prayed, not that he should keep the faith, which he

did not do; but that, failing to keep it, his faith in Christ should not fail; and it did not. He opens the Kingdom, he lays the foundation; he brings in Jew and Gentile, and then his work of leadership is done. He passes from view in the Scripture, and Paul succeeds him in importance. The Christian ministry, it may again be observed, was not established by Peter, but by Paul. It was gathered by ordination into fellowship with the Apostles, and so with Christ, the Church's living and ever-present Head. The "Twelve" formed a unique body by themselves, with unique powers and unique offices. No relation, then, of any one Apostle within that body could be continued, because the body as such had an exclusive or sole character. With the recognition of St. Peter's true pre-eminence, as the representative of the old dispensation within the Apostolate, the Roman argument that he had a successor in his leadership falls to the ground.

## THE THREE TEXTS

Let us now consider the three texts upon which Rome builds her pretentious claims to the Supremacy. The text, "Thou art Peter," and "Upon this Rock I will build My Church," we should naturally interpret as referring to Christ, as the Rock on which the Church should be built, for in the Old Testament we find the word Rock constantly occurring as a synonym for God. "For who is God

save the Lord, and who is a Rock save our God?" "Their Rock is not as our Rock or God," and in I. Samuel 2:2, and II. Samuel 22, and Psalm 28 and Psalm 42, and elsewhere. The Apostles would naturally infer, therefore, that as Christ was the Son of God, He was the Rock. Romans, however, in constantly repeating this text, often misquote it, as if it read, "Thou art Peter, the Rock on which I will build My Church." But our Lord did not say this, but He said, "Upon *this* Rock I will build it." Now what does this Rock refer to, Peter or Christ? Our Lord says, "Thou art Peter (or Petros) and upon this rock (Petra) I will build My Church." The two words are of different genders; therefore, as Peter or Petros is of the masculine gender, and Petra feminine, Petra cannot refer to him. Nor is the argument answered by saying our Lord spoke in Syriac or Aramaic, for in this language the same distinction of gender is preserved. (See *Petrine Claims,* by Littledale, pp. 46-47.) And anyway Greek is the language of inspiration. "The Greek words," says the learned Rev. Arthur Galton (who, having left our Church for Rome, after many years returned to it), "will not bear any interpretation which ignores the distinction between Petra and Petros." Again, the word Peter, "which is by interpretation a stone, signifies a fragment of rock, so that while Christ is the large or living rock, which is underneath all, and on which all rests, Peter was only a

fragment or stone in the figurative building resting on Him. It does not imply, even if referring to Peter, that he was in any way different from the other Apostolic stones, save that he was the first to be laid. We do not wish to deprive blessed Peter of the primacy amongst the twelve Apostles, or of his office as a foundation layer and bringer in of Jew and Gentile to the Church, but there is nothing in this text that implies he was to have any successor in an office."

Let us proceed in our investigation of the text. What does it really mean?

If you are a Roman Catholic, you will be guided in your interpretation of Holy Scripture by the Fathers of the Church. You are bidden to do so, for in the third section of the Creed of Pius II., which all Romans must profess, they declare as to the Holy Scripture, that "I would never take and interpret them otherwise than according to the unanimous consent of the Fathers." Also according to the decision of Trent, we are bidden to interpret Scripture according "to the unanimous consent of the Fathers," therefore as a good Catholic you will accept and obey this rule.

## THE ANTE-NICENE FATHERS

Now let us honestly see if the modern Roman interpretation can be proved by this unanimous consent. Let us begin with the ante-Nicene Fathers. Out of twenty-nine, only six make any

reference at all to St. Matt. 16. (See Littledale's *Petrine Claims,* pp. 71-73.) The quotation Fr. O'Hern makes from St. Cyprian, that "He who forsakes the Chair of St. Peter, let him not feel confidence that he is in the Church of Christ," is stated in the ante-Nicene Christian Library, published by T. & T. Clark, *St. Cyprian,* Vol. I., 381, *"as undoubtedly spurious."* St. Cyprian interpreted the fact that our Lord spoke to one, or Peter, not as giving him any authority over the others, but as symbolical of the unity the Church should possess. He said: "The Lord . . . . that He might set forth unity, arranged by His authority the origin of that unity as beginning from one." "Assuredly, the rest of the Apostles were also, the same as was Peter, endowed with a like partnership of honor and power." Origen says: "If thou thinkest that the whole Church is built by Christ on Peter alone, what dost thou say of John, Son of Thunder, and all the rest of the Apostles?" He says: "All who make St. Peter's confession of Christ their Rock, become the same as Peter" (*Commentary,* St. Matt. 16:18). Tertullian, who refers the Rock to Peter, regards the power given him as personal, and that the privilege died with him. This is about all that the ante-Nicene Church has to tell us about St. Matt. 16. There is no unanimous consent, but rather a significant silence. It is impossible the Bishops of Rome should have been, as Peter's successors,

clothed with the tremendous power of the Papacy, and the Fathers have said so little to confirm it. Du Pin, one of the most learned writers of the Roman Church of the eighteenth century, declared that there was not a word of any primacy of St. Peter in the writings of Justin, Iraeneus, Clement of Rome, Clement Alexandrinus, and the rest of the more ancient Fathers.

## THE POST-NICENE FATHERS

Turn we now to the post-Nicene Fathers. How, when commenting on the 16th chapter of St. Matthew, did they interpret it?

Out of sixty-nine Fathers, forty-four of them take the Rock to be Christ, or the confession of His Divinity. Eight take all the Apostles as the Rock; seventeen refer it to Peter, but none of them states that he was to have an office transmissible to a successor (Salmon, *Infallibility,* p. 329; Littledale's *Papal Claims,* pp. 71-74). The same was stated by the Roman Catholic Professor Launoy.

Among the Fathers who held that Christ, or the confession of His Divinity, was the Rock, we find St. Hilary saying (*De Trin* VI., 36, 37): "Upon this rock of the Confession is the building up of the Church." St. Basil (*Commentary* in Isaiah 2: 66, 85), while speaking of St. Peter being the foundation rock, and a lofty mountain, says: "The Church of God was built upon the foundation of the Apostles and Prophets." St. Ambrose de-

clared, "Faith is therefore the foundation of the Church," for it was not said of Peter's person (lit. flesh), but of his faith. Again, "The Rock is Christ." "However, He did not deny the favor of this epithet to His disciple, that he should be Peter, because he had powers of faith from the Rock." St. Augustine, in his retractions, said: "Upon this rock, this Rock which thou hast confessed, I will build My Church." "Christ was the Rock, on which foundation Peter himself was built." St. Cyril of Alexandria, said: "That which He named a Rock, referring to his name, was naught else than the most firm faith of the disciples, on which the Church of Christ was founded and established." St. Gregory the Great said: "Upon this Rock I will build My Church. For He is the Rock from which Peter derived his name, and on which He said He would build His Church." Jerome, in a well-known rhetorical passage, but not when commenting on St. Matthew, said of the Chair of Peter: "On that Rock I know the Church is built." But subsequently he wrote, "Christ is the Rock, who granted to His Apostles that they should be called rocks." There is a much quoted passage of St. Iraeneus, the original Greek of which is lost, and a barbarous Latin translation alone is extant. It does not show that any peculiar privilege was vested in the Roman See, but as the faithful from all sides naturally resorted to

Rome, the capital of the Empire, there the traditions of the Church could safely be found.[1]

We think we may fairly claim, then, that there is no unanimous consent as to the interpretation of St. Matthew, giving to St. Peter a supremacy which he was to transmit to successors. (Palmer on *The Church,* Vol. II. 457.)

## A CONFIRMATION BY EX-ROMANS

In confirmation of this view, we would cite the conclusions of the great Roman Catholic professors who were the authors of *Janus,* one of whom was said to be Dr. Dollinger:

"Of all the Fathers who interpret these passages in the Gospels (St. Matt. 16:18; St. John 21:17), not a single one applies them to the Roman Bishops as Peter's successors. How many Fathers have busied themselves with these texts, yet not one of them whose commentaries we possess—Origen, Chrysostom, Hilary, Augustine, Cyril, Theodoret, and those whose interpretations are collected in catenas—has dropped the faintest hint that the primacy of Rome is the consequence of the commission and promise to St. Peter! Not one of them has explained the Rock or Foundation on which Christ would build His Church of the office given to Peter to be transmitted to his successors, but they understood by it either Christ Himself,

[1] See Puller's *Primitive Saints.* Bright's *Roman See in the Early Church.* Littledale's *Papal Claims,* p. 106.

or Peter's confession of faith in Christ; often both together. Or else they thought Peter was the foundation equally with all the other Apostles, the Twelve being together the foundation stones of the Church."

## MEDIAEVAL ROMAN COMMENTATORS

Again, we may consider another line of authorities which reveals the Catholic interpretation.

It is not ordinarily known that a large number of commentators and divines in communion with the Roman Church from the ninth to the fifteenth centuries, following the interpretation of the Fathers, have declared that this text in St. Matthew meant, not that St. Peter was the Rock, but Christ, or Peter's confession of His Divinity. The following are amongst this number: Haymo, Rabanus Maurus, Archbishop Aelfric, Peter Damian, Rupertus Trutiensis, S. Bruno Astensis, Cardinal Hugo, Ludolph, Simon de Cassia, Gorranus, Toslatus, Dionysius, Carthusianus, S. Thoma a Villenova, John Arboreus, Faber Stapulensis, Francis Titelman, John Ferus, and John Soares. "Probably the number might be quadrupled . . . but all these are of the very highest authority amongst Romanists." (See Denton in his *Gospels for Sundays,* St. Peter's Day, pp. 359-370.) The authors quoted by him, he says, are from the ninth to the sixteenth century inclusive. "They are from all countries and

conditions of life, saints and Cardinals, Bishops and priests, seculars and regulars, monks and friars, Benedictine and Augustinian, Dominican, Carthusian and Franciscan, men whose learning is evidenced in every page of their volumes, and whose orthodoxy is unquestioned."

"It was not," says Denton, "till the faith in the claims of Rome had been greatly shaken by the discovery of the forged decretals that an additional support was sought for its authority in the words of Christ addressed to St. Peter. Then the unauthorized and now popular interpretation was at length accepted, although it was an interpretation which was opposed to that which great divines of the Western Church had almost uniformly taught for well-nigh fourteen centuries."

The late Archbishop Kenrick of St. Louis, in his proposed speech to the Vatican Council, said, concerning the Petrine claims to the Primacy: "That it can be proved from the words of Holy Scripture by anyone who would be faithful to the rule of interpretation prescribed to us in that profession of faith which we have uttered at the opening of this Council, and so often on other occasions —*I deny.*" This denial has been held by Eastern Churches for over 900 years, and the Roman Church declared to be a schismatical one, and the claim to supremacy the great cause of division.

We submit again that the Roman interpretation of the text in St. Matthew is not proved by the

unanimous consent of the Fathers, ante-Nicene and post-Nicene, or Mediaeval commentators, so one may be a true and loyal Catholic and not hold it.

## SOME MINOR POINTS

There are some minor points in Fr. O'Hern's pamphlet (which we hope all will read), the answer to which may help our readers.

I had stated that as the gift to Peter was, according to Roman interpretation, a personal privilege, it failed of legal support, because the right of transference of a *privilege* must be expressly stated in the original grant, and explicit evidence given of its transference. "Herein," says Fr. O'Hern, "he (Bishop Grafton) proves too much, for he believes that the power to preach the Gospel, to baptize, and to forgive sins is in the world to-day, and yet in the original grant the allowed transference is not expressly stated, nor explicit evidence given of its transference. Whence, then, arises the necessity of explicit evidence concerning the transference of Peter's supremacy?"

Now the answer why this transference of power to preach the Gospel, baptize, and forgive sins is not explicitly stated, is a clear and obvious one:

First, it is explicitly stated when our Lord said, "As My Father hath sent Me, even so send I you." They were sent with an explicitly stated power to send others. They were explicitly bade to go into

all nations and preach and baptize, and so do this through successors. Moreover, there is a distinction between the powers of Holy Orders and of a privilege. If the Popes succeeded one another by way of ordination, it would be a different question; but they do not, and so the Papal power of supremacy is believed by Romans to be attached to the office or See. It is thus a matter of "privilege," and not a matter of "order." Now, it is a principle of canon law that in the transmission of privilege the power to transmit must be explicitly stated in the original grant, and explicit evidence given of its transference.[2] This fails in the case of Peter and the Papacy.

Again, it must sometimes strike a serious-minded Roman Catholic that there is no mention in the Holy Scripture of Peter's abiding at Rome. Christ especially commands St. Paul to go to Rome, but never bids Peter to do so. Nothing, so far as our salvation is concerned, depends upon St. Paul's ever being in the imperial city. But according to the Roman theory, our salvation depends upon St. Peter's being there. Can we suppose, then, that God would tell us St. Paul was there, and command him to go there, and omit from Holy Scripture any explicit statement of Peter's being there, if it was necessary for our salvation?

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[2] *Petrine Claims*, p. 661.

Again, we can but notice, also, that every article in the Apostles' Creed which involves an historical fact is certified to us in the New Testament. Why should this historical fact, if it is one, that Peter was at Rome and Bishop there, be excluded? Very probably, according to tradition, he was martyred there; but this alone does not establish his episcopate, or the transference of a supremacy to a successor. Consider the evidence. Holy Scripture does not state that he was there. St. Peter does not clearly say that he was there. No one living at the time bears witness to his being there. There is no reference to his being there for a great many years after. Suppose, my friend, you were sitting on a jury when a man's life was at stake, and it was necessary for the government, in order to obtain a conviction, to prove that a man was in a certain place at a certain date, and exercised there a particular office; would you, on the slight evidence there is for Peter's being at Rome, condemn the accused to death? Surely you would not. And can you suppose that Almighty God will condemn His children, not merely to death, but to eternal damnation, for not submitting to the Papacy when He did not tell us Peter was at Rome? Would God have left the fact of Peter's being at Rome a mere matter of historical probability? Surely if God wanted us to believe in the Papacy He would have stated explicitly and clearly that Peter was at, and sometime Bishop of,

Rome. Otherwise, surely He cannot condemn us for not accepting it.

## THE DEVELOPMENT THEORY

When the Roman argument from Scripture is seen to break down, the modern defenders of the Papacy have turned to the argument of development. It can be truly turned against them by Protestants. But the argument from development of the Papacy is greatly weakened by the study of history. Unquestionably there has been a great development from the early to the present times of the Papal claims. At first the distinguished position of the Bishop of Rome was due to his being a Bishop of an Apostolic See and the most powerful and richest church in Christendom. And when the Empire and the Church were reconciled, the Church gradually conformed itself to the structure of the Empire, with its 120 provinces and its five greater divisions. Out of these arose the Metropolitans, and the five Patriarchates, Rome, Constantinople, Alexandria, Antioch, and Jerusalem. Rome was first for the same reason Constantinople was second. It was the capital. So it is stated in the 28th Canon of Chalcedon. The removal of the Court to Constantinople added to the dignity of the Patriarchate at Rome, and the position of its Bishops. Hussey's *Rise of the Papal Power,* and Robertson's *Roman Claims to*

*Supremacy* can be trusted to show the gradual growth of the Papacy.

Finally, in the Middle Ages, came the rise of the Feudal System, to which Rome conformed herself, and she then began to claim the homage of all the European Kings and Emperors. This claim to a temporal power, which involved the absolving of subjects from their duty to their lawful sovereigns, was supported in part by the forged decretals. They have been admitted to be forgeries by all scholars, by Romans and the Pope himself. But their influence was tremendous. Hallam writes (see *Middle Ages,* Vol. II., p. 236): "Upon the spurious decretals was built the great future of Papal supremacy over the different national Churches." Lord Chancellor Selborne said that on them "the entire edifice of modern and mediaeval supremacy was built up."

These forgeries Gratian worked into the Canon Law of the Church. Crimes innumerable, the greed of worldly power, forgeries and lies, marked the rise of the Papacy. "There never was a case," says Professor Salmon (*Papal Infallibility,* 443, 449), "so gangrened with forgery as that of the Papal claim." "The *decretum* of Gratian quotes 324 times the epistles of the four centuries, and of these 313 are from letters which are now universally known to be spurious."

We ask our readers, Do you think that Almighty God, if He wanted to develop the suprem-

acy of a Pope, would have resorted to man's lies to do it? Does God need man's lies to carry out His plans and do His work? Can we continue to believe in God as a moral Being who employs such agencies? Does not the development theory fail, then, through the wickedness by which it was accomplished?

## A MONARCHICAL PAPACY, ANTI-CHRISTIAN

Rome has now reached the culmination of her claims. (See *Urbs and Orbis,* by Fr. Humphrey, S.J.) By them the Pope is by himself the doctor of the Church. He can teach it in morals and faith apart from the general consent. He has received a gift under certain conditions of personal infallibility. He is the source of all jurisdiction, is the monarch of the Church, the representative of Jesus Christ. A late Roman Catholic French writer has contrasted the Pope with the Holy Eucharist. In the latter we have Christ present but silent; in the Pope, we have Christ represented and vocal. We are called by a religious to look from the God on earth to the God in heaven. The Evangelical Christian cannot but be painfully reminded of St. Paul's description of the man of sin sitting in the place of God, and giving himself out to be God. The Pope claims also to be a temporal sovereign. He is King along with the other worldly monarchs, though our Lord said, "My

Kingdom is not of this world." He exercises authority over all the Church, though our Lord said, "It shall not be so among you." He is surrounded with all the pomp and state of an earthly court, and is an incarnation of worldliness. No wonder the Kingdom of Christ halts and unbelief abounds, and Christ is wounded in the house of His friends, and angels weep.

It is idle to refer to the fact that the Church of England and Rome were in communion in pre-Reformation times, for the Papacy before the Norman Conquest was different from what it is now. During the Middle Ages there was often a clash between the two. At the Reformation the English Church freed itself from the usurped Papal power. But in our day it has increased.

## A CHANGE HAS TAKEN PLACE REGARDING THE PAPACY

We could refer for this to the statements in Fr. Keenan's Catechism of last century, that the Papal infallibility "was a Protestant invention," and that "no decision of his can oblige unless it be received and enforced by the teaching body, that is, by the Bishops of the Church."

And so, too, I may refer my Paulist friend to the teaching of one of his own members, viz., Fr. Baker (*Sermons,* p. 421). "Some persons imagine that our Creed is made and fashioned for us by the Pope and the Bishops, but this is an enormous

mistake. The authority to which I submit myself is something far more august. *It lies behind Pope* and Bishop, and they must bow to it as well as I." "It is," he goes on to say, "tradition, that living word of God, that public preaching of the truth in the one church, begun by the Apostles, carried on by their successors, confessed by so many people, recorded in so many monuments, adorned by so many sacrifices, attested to by so many miracles. This was the mode in which we were expected to learn the truth in Apostolic days. And we find in the early Church that whenever disputes arose about doctrine, they were settled on the same plan, by an appeal to the Church that had been founded by the Apostles." This, if taken along with Holy Scripture, is Catholic doctrine, but not modern Romanism. For while the Anglican Church has, along with Holy Scripture, appealed to antiquity and tradition for its interpretation, there has been a tendency in Rome to regard the Pope as an independent, living utterance of the Holy Ghost.

One well known to me was talking in Rome to Archbishop Manning and asked him if he did not remember, when an Anglican, saying, "No one who knew history could ever believe in the Papacy." Drawing himself up in his peculiar manner, Manning replied, "Did I? Foolish fellow! an appeal to history is blasphemy to the Holy Ghost." Now either this involves a heresy or an unsupported assertion.

The heresy in this is, that it confounds the work of the Holy Ghost with that of the Word. It is the Word Incarnate who is the revelation of God. In what He was and did and said, we have the whole of it. The Holy Spirit was given, not to reveal new truth, but to lead the Church into this knowledge of Christ. If this is admitted, and it is only claimed that the Bishops and Pope must be the organs of tradition, and must, as Fr. Baker said, bow down and submit to it, then he would be a bold partisan who should say that the dogmas of papal infallibility and the powers now claimed by the papacy were to be found in the early Church.

We conclude this part, having proved that Catholics are not bound to believe in the Monarchical Papacy. It cannot be proved by Holy Scripture as interpreted by the fathers or by the theory of development. The Church on earth, being only a fraction of the Church, needs no one visible head of its own. The effort to make one has been a repetition of the sin of Israel in desiring a king, and led, like that sin, into a division and rending apart of the Christian commonwealth.

## II.

## ANGLICAN ORDERS

Let us come to the matter of Anglican Orders. We believe their validity can be demonstrated clearly and certainly. There are two lines of evi-

dence by which they are supported, the historical and that of their results. As to the historical, all the Anglican Bishops trace their orders from Archbishop Laud, and he through three lines, viz., the old English line, through Matthew Parker; the Italian Roman line, through Mark Antonio de Dominis; and the Irish line.

## THE IRISH LINE

Nearly all of the Irish Roman Catholic Bishops, save but two, in Queen Elizabeth's time, remained in communion with the English Church, and Archbishop Laud obtained his consecration through this line of Catholic Bishops, whose orders have never been questioned. This line of Bishops will be found in Macbeth's *Story of Ireland's Church,* p. 168, and in A. B. Smith's *English Orders,* p. 102, and in Aubrey Moore's *Reformation,* p. 280.

"There can be but little doubt," says Macbeth, "that we Irish Anglicans have a spiritual descent from the Church of St. Patrick through the Irish prelates who assisted Curwin, Archbishop of Armagh, in his consecrations. Nor should the fact be overlooked that Irish Bishops had frequently taken part in the consecration of English Bishops."

In A. B. Smith's *English Orders,* ch. 7, a list of the Irish Bishops is given, and it is of record that Archbishop Curwin of Armagh, who was conse-

crated in Queen Mary's time by Bonner, became Bishop of Oxford. The two lines of succession, the Irish and the English, joined together.

## THE ROMAN LINE

It is the same with the succession derived through the Roman line. The Italian Roman Archbishop of Spalato, de Dominis, who became Dean of Windsor, united in giving the succession by joining in the English consecrations. He consecrated Monteigne, Bishop of London, who was one of the consecrators of Laud, and united in other consecrations.

## THE ENGLISH LINE

Concerning the English line, two of the four consecrators of Matthew Parker had been consecrated by the old Roman Pontificale, and all four of them laid their hands on him and repeated the words of consecration. And also in this line the orders of Bishop Barlow, the chief consecrator of Parker, had long been recognized. See A. Moore, *His. Ref.,* p. 250, and *Anglican Orders,* by Denny, pp. 46-73.

Bishop Stubbs of Oxford writes that "Barlow's consecration can be ascertained beyond any reasonable doubt, and that, having investigated carefully the dates and circumstances of nearly two thousand episcopal consecrations, and having

examined nearly all the episcopal registers in England, I see nothing that would lead me to doubt the fact."

## THE EFFICACY OF THE SACRAMENTS

The further evidence of our orders and sacraments as derived from the efficacy of the sacraments is, to all reasonable minds, conclusive. In conversation with Roman priests of experience, I have found that the result of our sacraments was the same as theirs. In the Anglican Church there has not only been a revival of the religious orders, which, according to Lacordaire, is a sure mark of the sacraments, but a development of saintliness. Those who have left us for Rome have no mark of superior piety upon them, as they should have if Rome alone possessed valid sacraments. This has been commonly conceded. The Rev. E. Foulkes, who returned from Rome, said of converts that he "found the very reverse of souls growing in the spiritual life."

And so by the exact logic of history, and also by experience, we are assured of the grace of our sacraments, just as, by communion with Him, we know that there is a God.

## TESTIMONY OF THE OLD CATHOLICS

Fr. O'Hern says, "It is not strange that the Old Catholics, with so much learning, have not been able to see this fact?"

We cannot expect the Easterns and the Old Catholics, who have not the witness within themselves, but only the historical evidences, to know with the divine certainty that we have that our priesthood and sacraments are valid. Moreover, the statement of Fr. O'Hern is not true. The Old Catholics *have* borne witness to it.

Dr. Von Dollinger, at the Bonn Conference, 1874, said: "As the result of my investigation, I have no manner of doubt of the episcopal succession in the English Church." "I must own," said the Old Catholic Bishop Reinkens, "that my historical researches have led me to the same conclusion as to the validity of English Orders," . . . . "I gladly believe that the Anglican and the Old Catholic Churches, which possess the true Succession of Bishops, as also a priesthood duly consecrated by the Lord, are especially called, by the spirit of reconciliation which actuates them, to bring back Christendom to higher unity."

And Dr. Ed. Herzog, Bishop, says: "The Old Catholics do not doubt the validity of English Orders." Old Catholic Bishops have been willing to ordain for us. The late Bishop Kozlowski offered to take part in the consecration of one of our American Bishops, and abroad they receive our communicants to their communion.

## TESTIMONY OF THE EASTERNS

As to the Easterns, Gregory, the Patriarch of

Constantinople, exchanged letters with the English Bishops, and addressed them as "Brethren in Christ." And while the Eastern Church has taken no formal action, individual Bishops have treated the Anglican Bishops on visiting them as brethren.

Thus the Patriarch of Alexandria in 1887 wrote the Archbishop of Canterbury: "Brother, Beloved in Christ, we embrace your Reverence in the Lord, and in gladness address you."

Lycourgos, Archbishop of Syra and Tennedos, said in 1870: "When I return to Greece, I will say that the Church of England is a sound Catholic Church, very like our own." An Archimandrite wrote publicly "that as a member of the oldest branch of the great Catholic Church, in the Greek Church (from which the Roman seceded and became apostate from the ancient Faith) we recognize it (the Church of England) as an important branch of the great Catholic Church." Prof. Sokoloff of Moscow says: "We have now provided sufficient proofs to show that whatever private exceptional cases there may have been, the general teaching of the Anglican Church concerning the divine institution and grace-giving significance of the hierarchy, so far as may be seen both in its confessions of faith and in its practice, has always remained unchanged."

In *An Enquiry into the Hierarchy of the Anglican Episcopal Church,* Prof. Sokoloff of Mos-

cow wrote: "During the whole time of her independent existence, both immediately after her break with Rome and in the by far the most Protestant reign of Edward VI. and under Elizabeth, and at the latest revisions of the Book of Common Prayer in the seventeenth century, the Anglican Church, as it also does at the present time, has unchangeably confessed and confesses her faith in the divine institution and the grace-giving significance of the hierarchy of the Church."

## TESTIMONY OF ROMANS

Then again, a long line of witnesses might be cited from the Roman theologians themselves. The great Bishop Bossuet wrote "That if the English clergy would submit to Rome, they would only require to be reconciled (in 1699) and rehabilitated." The Bishop in 1685 wrote to his friend, Pere Jean Mabillon, that he had no difficulty about the ordinations made in the time of Edward and Elizabeth.

In a book entitled *Rome's Tribute to Anglican Orders,* and in Fr. F. G. Lee's work on the validity of our Orders, we find a number of Roman Catholic witnesses. Among them we find Bishop Strickland, Bishop Milner, Bishop James Doyle, Bishop Kildare, Bishop Ryan of Limerick, Archbishop Murray of Dublin. Amongst clergy we find the name of Petrus Semias, who came to England in 1608; the Rev. Michael Sanders; the Very Rev. Chris. Devonport; Fr. Francis St. Clair, who

wrote that "there is a perpetual line of their Bishops, and the lawful succession of pastors received from the Church." The Rev. Michael Sanders declares that "Anglican Orders were confirmed by Cardinal Pole in case of all Bishops made in former schism." The Very Rev. Chris. Devonport says that "no one doubts that they are rightly ordained." The Rev. Serenus Cressy, O.S.B., held it to be "a ridiculous impudence to deny that the office that the Scots persecuted was of divine origin." His sentiments as to the validity of Anglican Orders were shared by superiors of his own order and seven professors of theology.

Prior to his becoming a priest of the Order of St. Benedict, he had been a priest in the English Church, but he was never reordained. The Rev. Stephen Gough, oratorian, who, prior to his secession to the Roman Church, had been the chaplain to Charles I., adhered to his conviction that his priesthood was good and valid, and the Archbishop of Paris, being of the same opinion, allowed him, without reordination, to exercise the functions of priest in the Archdiocese, and his case being submitted to the Doctors of the Sorbonne, that dignitary declared that his orders were both valid and sufficient. (See Lee, *Validity,* ch. 26, sec. 1, p. 297.

The Very Rev. Fr. Peter Walsh, Professor of Divinity, declared: "For anything that I know yet, I concur with those who doubt not the ordination

of these Bishops, Priests, and Deacons to be at least valid. I believe it undoubtedly is best, according to the public documents of Roman Catholic Schools themselves, and the ancient ritual of all Catholic Churches, Latin and Greek."

Looking to French doctors, the Very Rev. Pere Arnot, Doctor of the Sorbonne, wrote "that the Bishops of Queen Elizabeth's time were consecrated by Bishops appears to me undeniable." The Very Rev. Pere Du Pin, along with Desjardins, wrotes that they were extremely satisfied with the account of the succession of English Bishops. The Very Rev. Pere Francis de Courrayer, who wrote a volume on the subject, declared concerning Anglican Ordinations that no reasonable divine can question the validity. We could quote many other distinguished French Roman theologians.

It is well known that of Anglican Romans the Rev. John Lingard, the great historian, declared his belief in the fact of Parker and Barlow's consecration. Why should one doubt this consecration and not Gardner's? Both he and Canon Estcourt repudiate the fable of the Nag's Head. Canon Estcourt apologizes for it, saying, "It is very unfortunate that the Nag's Head story was ever seriously put forward; for it is so absurd on the face of it, that it has led to the suspicion of (Roman) Catholic theologians not being sincere in the objections they make to Anglican Orders."

(Estcourt: *The Question of Anglican Ordinations,* p. 192.)

Paul IV. offered to confirm the English Book of Common Prayer, of which the Ordinal was a part, if the queen would acknowledge his authority. Lord Coke, the Chief Justice, is reported to have said that he had often heard from Queen Elizabeth that Pius IV. had offered to accept the Book of Common Prayer, and that he had also frequently conferred with noblemen of the highest rank in the State, who had seen or read the Pope's letter.

Dr. Cutts recalls that Pius V. acknowledged that the Book of Common Prayer contained nothing contrary to the truth, while it comprehended all that was necessary to salvation (*Turning Points of Gen. Ch. His.,* p. 441).

We think we have fairly answered Fr. O'Hern's misstatement that the Anglican Orders had been pronounced invalid by the Greeks, Russians, and Old Catholics.

## FR. O'HERN'S MISTAKES

We will, however, not accusing him of wilfulness, look at some of his other mistakes.

He states that the Ordinal was compiled by Cranmer, who did not believe in the necessity of a consecration, but only of an election or an appointment.

Here are four errors. First, the Ordinal was drawn up by a Commission of twelve persons, of whom Cranmer was only one.

Second, Cranmer signed the book called *The Necessary Doctrine,* which declared the ancient faith concerning orders.

Third, whatever opinions he may have had, for he was of a variable mind, they were not regarded.

In proof of this we quote Bishop Burnett's statement, "In Cranmer's paper, some singular opinions of his about the nature of ecclesiastical offices will be found, but they were not established as the doctrine of the Church, but laid aside as peculiar conceits of his own, and it seems that afterward he changed his opinion" (*His. Ref.,* Book 3, p. 288, 1679).

## THE INTENTION OF THE ORDINAL

But the greatest blunder Fr. O'Hern has made comes from his ignorance of the legal rule of construction, that the private opinions of the framers of a law cannot be cited to interpret its meaning. If he will ask any respectable lawyer, he will find this to be the truth.

In ruling on the construction of a law, the judges do not allow the private opinions or speeches made on its behalf to be cited. The reason is, the law is the utterance of an "entity," or the legislature. It is the result of a struggle or conference. Something may come out of the

struggle that no one had foreseen, so it is a rule that the intention of a canon or law or statement must be found, as lawyers say, within its four corners.

It is, therefore, of no consequence what the private opinions of any of the reformers might have been. The meaning of the Ordinal which they made must be found within itself. And in this last, it is most clearly stated.

In the Preface to the Ordinal it is declared that "No man shall be received as a Bishop, Priest, or Deacon, but who has episcopal consecration or ordination. And the intention of the Church is explicitly declared that her purpose was that the ancient orders should be *"continued."*

Whatever Bishops, Priests, and Deacons were before the pre-Reformation times, that the Church declared they were subsequently to be—the ancient orders "were to be *continued."*

The Ordinal, therefore, must be interpreted by its explicitly declared intention. So interpreted there is no question as to the continuance of the ancient orders.

We submit this answer to Fr. O'Hern's objection.

## THE PRIESTHOOD RETAINED IN THE ORDINAL

Again: I stated that the Edwardine form of Ordination used in Matthew Parker's consecra-

tion, retained the proper episcopal ministry, with laying on of hands, with the gift of the Holy Ghost, and with mention of the office and recognition of the *sacerdotium, or priesthood.*

Fr. O'Hern denies this, and he states that every word and idea suggestive of true *sacerdotium* of Christ was utterly eliminated!

Let us look at the Ordinal, and see if this is true.

The title first of the Service is "The form and manner of ordering priests." The Latin form of the term "Priests" as given in the Latin form of the Thirty-nine Articles, is *Sacerdotes.*

The rubric requires that a priest shall present to the Bishop those who are to receive the *Order of Priesthood.* The Bishop prays God, who has appointed divers orders of ministers in the Church, "Mercifully behold these servants now called to the office of *priesthood.*" The litany that follows has a special suffrage, asking God "to bless Thy servants now to be admitted to the order of *priests* and pour Thy grace upon them, that they may duly execute their office." The Bishop asks the deacon presented to him whether he believes himself truly called "to the office of *priesthood.*" Having said the *Veni Creator,* the Bishop prays, and thanks God that "He has established a ministry and has vouchsafed to call these Thy servants here present to the same office and ministry." Then after the prayer, the Bishop, with the

*priests* present, lay their hands upon the head of every one who receiveth orders, the Bishop saying, "Receive the Holy Ghost: Whose sins thou dost forgive, they are forgiven: And whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the Word of God, and of His Holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost." Here the *sacerdotium* is conferred by the Laying on of Hands and invocation of the Holy Ghost.

The Bishop, moreover, says, giving the Bible, "Take thou authority to preach the Word of God, and to *minister the Holy Sacraments.*" The ministering of the Holy Sacraments involves the consecrating and offering of the Body and Blood of Christ.

It is thus beyond dispute that the Anglican Ordinal recognizes the Priesthood or *Sacerdotium.* The late Pope was misled by those who prepared his bull, and apparently supposed that the only words used in the Ordinal were "Receive the Holy Ghost." It was an error of fact, and as Popes may err in such matters, this may have been the reason why a Paulist Father said to me, "The bull condemning your orders was not an infallible utterance, and so not binding, save possibly as a matter of discipline during his lifetime."

In contrast with Leo XIII., Pope Paul IV., as we have before stated, was willing to authorize the Prayer Book if Elizabeth would acknowledge it as

received from him (*Authority Ch. Eng.,* 140, G. Crosse, R.). This would include the Ordinal. We do not rest on this, but on the Ordinal itself.

Fr. O'Hern said there is no clear mention in the Edwardine Ordinal, which was used at the Consecration of Mr. Parker, of the *Sacerdotium* or Priesthood. We have answered him. The Ordinal fully and clearly expresses it.

## THE ORDINAL RECOGNIZES THE SACRAMENTS

He also stated that there was no mention of consecration of the Eucharist or of sacrifice. We reply that the Anglican Reformers did not deny the Catholic Doctrine of the Real Presence of Christ's Body and Blood in the Eucharist, or the true sacrificial character of it. What as good Catholics and good theologians they did deny, was a destruction of the elements and a sacrifice that was a repetition or prolongation of Calvary. Our Lord, they held, had made on the Cross a full satisfaction and oblation for the sins of the whole world. The Atonement was, as He declared, "finished." God and Man were reconciled. But the sacrifice of Calvary was to be set forth and re-presented and pleaded in the Eucharist. This the Reformers and the Anglican divines held. Bishop Ridley was asked on his examination at Oxford, "What say you, when it is said that the Priest doth offer an unbloody sacrifice of the Body of

Christ?" To which he replied that "I say it's well said, if it be rightly understood. It is called unbloody, and is offered in a certain (*i.e.,* sure) manner, and in a mystery, and as a representation of that bloody sacrifice. And he doth not lie who saith Christ to be offered."

Authorities after authorities could be cited to the same effect. See Bishop Forbes' *Treatise on the Thirty-nine Articles,* Pusey's *Sermon on the Real Presence.*

We will quote but one more authority. Archbishop Bramwell said: "We profess a commemoration of the sacrifice of the Cross. We acknowledge a re-presentation of that sacrifice to the Father. We acknowledge an impetration of the benefit of it. We maintain an application of its virtue. So there is a commemorative, impetrative, applicative sacrifice. To make it a supplicatory sacrifice to supply the defects of the only true sacrifice of the Cross, I hope both you and I abhor." So in the Holy Communion office, after the consecration, the heavenly Father is desired to accept this our sacrifice, "Most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ and through the faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins."

If it be asked why the Reformers recast the old Ordinal, it was not because they denied the Catholic doctrine of the Eucharist, but because the old

one was ambiguous, and it could not be said when the ordained was made a priest; and it may be, it was also to emphasize the prophetical office which had been in former times obscured. The statement, then, that all mention of the *sacerdotium* or priesthood, was deliberately struck out because the priesthood was denied, is not true. Priesthood and sacrifice run through the whole of the Ordinal and Prayer Book, which stated that the Old Orders were to be "continued."

## RECOGNITION OF CLERGY ORDAINED BY EDWARDINE ORDINAL

Fr. O'Hern also says that the Anglican Orders had been pronounced invalid by Popes Julius III. and Paul IV. We do not in the least care whether they had been or not. The only interest we have in this citation is that, on examining the statement made by the late Pope Leo XIII. on our Orders, we find him misquoting these Popes, and we learn hereby how the political wire-pulling of the English coterie made him sign what was untrue. We refer here to Lowndes' *Ang. Orders,* Vol. I., Ch. III.; A. Moore's *Reformation;* Frere's *Marian Reaction,* S. P. C. K.; and to the *Art of Dr. J. Fulton,* a most able canonist and scholar. What happened at the reconciliation of the English Church at the time of Queen Mary was that at first some of the Edwardine clergymen, on account of their

marriages, and some at first having personal scruples, were reordained, but there was no condemnation of the Edwardine ordained clergy. Some who had been so ordained were allowed to minister. In his book on the *Marian Reaction,* Frere, who made an exhaustive examination of the register of the period, said, p. 136, "We have failed, however, to find one single instance in which Edwardine Orders are brought forward against a man; on the contrary, we find instances where they are recognized as qualifying a man to continue in benefices which he was holding, and even to be instituted to new ones."

## SOME OTHER ERRORS

(*a*) The Reverend Paulist Father quotes approvingly the statement that the King of England was given the title of "Supreme Head of the Church of England." This error is sometimes circulated amongst Roman Catholics. The fact is that the English Convocation refused to give this title to Henry, except with the proviso "so far as Christ and the Church doth allow." It was, however, subsequently abolished. Baron Alderson, a learned judge, says: "Since the year 1553, the title, 'Head of the Church,' has had no legal existence." Queen Mary used it, but when the title was tendered to Queen Elizabeth, it was rejected by her as blasphemous. "Such a title was due to

Christ only," she said, "to no mortal creature besides."

(*b*) Fr. O'Hern further denies our position that the Reformers appealed in what they did to the Fathers and the Ancient Church. Lingard, the Roman Catholic historian, says that the Reformers professed to believe "all the articles of doctrine set forth in the symbols of the first six General Councils, having the Creeds of the Apostles and St. Athanasius (Lingard, *His. Eng.,* Vol. 225, p. 9).

Convocation, in Queen Elizabeth's time, 1571, instructed preachers that they should never teach anything from the pulpit to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and the New Testament, and *collected* out of that very doctrine by the *Catholic Fathers and the Ancient Bishops"* (G. Crosse, p. 144; *Ch. England,* Patterson, p. 65), "The Reformation," says Galton, "was a revolt against false and unhistorical Catholicism. It was a deliberate return to more primitive ways of belief and worship. In all her legislative action, and in her Prayer Book, the Church of England appealed to antiquity."

(*c*) Another small error may be noted. I quoted the action of Convocation in King Henry's time, 1534, which declared that the Pope had no greater jurisdiction conferred on him by God and

Holy Scripture in this Kingdom of England than any other Bishop.

This was the legal beginning of the repudiation of usurped powers of the Papacy. Fr. O'Hern quotes the statement of Convocation of Bishops, appointed by Queen Mary, who assembled in 1559. They were the remnant of the old Roman party, few in number, and we must believe, usurpers. What they did amounted practically to nothing. It only led to a discussion which was broken off and left unfinished. Our critic thus cites a Convocation not of the Reformers to prove what the Anglican Church held. Convocation after Convocation, lawfully assembled, declared the mind of the Anglican Church, put forth the Book of Common Prayer, and passed canons for the direction of the clergy. It is significant of the desire of the Church when Elizabeth came to reign, that of 9,400 clergy who had said Mass under Queen Mary, only about 200 beneficed clergy declined to conform (G. Crosse's *Authority Ch. Eng.*, p. 144).

Fr. O'Hern refers to Dr. Gairdner's book on *Lollardy* as bringing out some new fact concerning the cause of the Reformation, but nothing the Doctor says affects the principles of the Anglican Church. There was an early connection between Rome and England. In the Middle Ages, when the Papacy developed, there was frequent opposition by the Church and Parliament to the growing power of the Papacy. The oppression,

politically and financially, became great. The moral standing of the clergy of the fifteenth century was low. There was an undoubted need of a Reformation. It was acknowledged by the action of the Council of Basle and a committee of Cardinals. In England the Reformation was undertaken by the Church herself and carried out in a legal way. The Church broke with the Papacy, but not with Catholicity. The sacred Orders, the ancient creeds, the sacraments, were preserved. The Liturgy was translated into English. The Precious Sacrament was given in both kinds after the ancient manner. The sacrament of Marriage was restored to the clergy. Some things we may have lost, but the Church held within her an indestructible spiritual life.

Attacked as the Anglican Church has been by foes within and without, she has grown all the more spiritual and Catholic. If she had been a branch cut off from the Vine, she would have withered and died. On the contrary, her Catholicity and spirituality has ever been reasserting itself.

Her discipline has been like the working of some mighty glacier that throws out from itself things cast upon its surface. In America the low Church deniers of sacramental grace were forced out and made a sect of "Reformed Episcopalians." On the other hand, the extreme Anglo-Roman party have also been or are being eliminated. The rationalizing Broad Churchmen, deniers of arti-

cles in the Apostles' Creed, have been tried and deposed or forced to abandon the ministry. There has been also a drawing together of all conservative Churchmen of the different schools. The revival of the Church of the last century has been almost like another Pentecost. The Holy Ghost has striven with the Church and she has responded to the appeal. The same Spirit has seemingly appealed to Rome, and instead of her becoming more Catholic, she has become more Papal. One can but see that the future lies not with the Italian race or with Latin thought, but with the Teutonic races and what is truly Catholic.

We as Anglicans may deplore our own losses, but we are recovering from them. To any who are tempted to leave our Communion for Rome, we would ask them as lovers of Jesus Christ to consider the risk they run. The differences between the two Communions could only be rightly settled by an Ecumenical Council. It is certainly a great presumption for any individual to assume such a power. For should it be that Rome was right in her claims, we could not be condemned by Christ for not submitting to them, for they have never been authoritatively declared by Ecumenical conciliar authority. If, on the other hand, with the great Eastern Churches, we are in the right and Rome is in the wrong, and on our own private judgment we go thither, we have run an awful risk. We have deserted our post, sinned against

our Lord in denying the sacraments we have received, and against the Holy Ghost. We cannot imagine a greater or more deadly spiritual sin.

We wish well to our Roman Catholic brethren, especially to all those who in their own communion are working for reform.

While unwilling to enter into a controversy, we have written what we have in the spirit of divine charity. Would to God the way could be opened for Christian recognition and Christian fellowship between the two communions. To this end we would ask all our readers to unite in the prayer of the blessed Bishop Andrewes:

"Bless, O gracious Father, Thy Holy Catholic Church. Fill it with truth and grace. Where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it, O Thou Holy One of Israel; through Jesus Christ our Lord.

"Jesu hear, Jesu bless, Jesu answer our petition, for Thy Mercy's sake."

# ROMAN CORRESPONDENCE

AND REPLIES TO

The Rev. W. J. Brosnan, S.J.,

The Rev. E. Spillane, S.J.,

AND

The Rev. L. J. O'Hern, C.S.P.

BY

The Rt. Rev. CHARLES C. GRAFTON, S.T.D.
Bishop of Fond du Lac

MILWAUKEE
THE YOUNG CHURCHMAN CO.

# Roman Correspondence

My readers may be pleased to know of some of the responses which I have had to my late pamphlets from Roman Catholics. I have received some kindly ones, but a larger number of abusive letters, and have been called various names, such as "dunce," one who has "no knowledge of history," "a user of vulgar and uncharitable expressions," declared to be "untruthful and insincere," and told that "as certain as that two and two make four," unless I joined Rome, I should "go to hell." One who wrote from the "Church of the Holy Spirit" said that my pamphlet was "the veriest trash that ever came from the pen of a human being who professed to be a Bishop. It is a compilation of lies, falsehoods, and calumnies, and its author deserves the lowest pit in the lower regions." It is noticeable how some persons think that mere assertion and violent language are argument. The proud certainly have had me exceedingly in derision, but I have not ceased to love and pray for them.

For using the term "papalism" and "papalist," I have been called "vulgar and uncharitable." My reply to this was that it was used by Baronius, the

Roman Catholic historian, whose works I have in my library, and also by one of the Presidents of the Council of Trent, Bishop Hosius, who said he "gloried in the title," and said that "the denial of it was Satanism."

Another Roman wrote me that as Le Courayer "died an apostate to the Christian religion, his work defending Anglican orders was destitute of any authority." My reply was, that though he gave up the Christian faith it did not follow that the works he wrote when a Christian were worthless. The Roman priest had simply made a blunder in his logic.

Another Roman priest wrote me that he "belonged to a Church whose orders had never been attacked." My reply was that "the validity of the election of a number of popes on account of simony had been attacked." (See Littledale's *Petrine Claims,* Ch. 8, 304, 346), and I was very thankful that our orders had been attacked, because thereby they had been so thoroughly and successfully vindicated.

I was asked to consider Newman's reported saying that "the Anglican believes in his orders, and so believes he is in the Church. The Roman believes in the Church, and so believes in his orders." Poor Newman! He was somewhat of a sophist in his reasoning. The validity of our orders is one proof we are in the Church, for the

Church must have orders. The argument is thus a logical one. The Roman argument is not, for it begins by assuming that it is the one and only true Church, which is the point in question.

To my argument that "within the Anglican Church the Religious life had been revived, which is one proof of its being in possession of sacramental grace," I was told that in the Roman Church it had not needed to be revived. This is not quite true. Pope Clement IV. suppressed the Jesuit Order. This was not done, like the suppression of the monasteries, by Henry VIII., but by the Pope himself. And it was subsequently in the last century revived. In Rome, the Religious Orders have needed again and again to be reformed, and no such scandals have been found in the Anglican Communion as those that have been noted by Roman Catholic historians in the times of Carlo Borromeo, and charged against the Knights Templar.

The immorality of the Roman See was admitted by Chieregati, papal legate, 1522; and Fleury the historian said that for 150 years "the Roman Church groaned under many unworthy Popes." To the long list I gave of bad and wicked Popes, acknowledged to be such by Roman Catholic historians, it was replied that there was "a Judas amongst the apostles." This is not accurate. Judas was called to be an Apostle, but fell

away before consecration at Pentecost. But his fall does not answer the point that Popes who are thoroughly corrupt cannot be trusted to be the mouthpiece of the Holy Ghost in deciding theological questions, and so are infallible guides. The sacraments of bad priests are valid. But when men have fallen from grace, they have lost the grace by which they can perform their office as guide.

It was pointed out that Anglicans were Protestants. Yes, for we protest against the errors of the sects and also against Papal errors. We are thus Protestants, because, holding the ancient faith, we are sound Catholics.

Another blamed me because I referred to St. Peter as being the first on the list of Apostles only as given in St. Matthew. But on the eleventh page of the pamphlet referred to I had distinctly stated that he was placed first in the Gospels and in the beginning of the Acts. And so in my book, *Christian and Catholic,* I had shown Peter to be first in the Apostolic band during the formative period of the Church and the early days of its history, but pointed out that afterwards, in the order given amongst the Apostles, he ceased to be assigned that place.

Another told me that Christ preached out of Peter's boat. He did so because Peter and his boat were representatives of the old dispensation, on whose teaching Christ based His authority.

For the same reason, Christ walked and taught in Solomon's Porch, because it was the only remaining part of the old Temple. The fishes, taken at Christ's word, were brought into Peter's boat, but not to Peter, for they were equally brought into the other boat, which was not Peter's. Those who were called to assist were the *partners,* not the servants, of Peter. They were not commanded but asked to assist, and that not because their own boat was in danger, but because Peter's net was breaking. And they gave their assistance while remaining in their own boat and not getting into Peter's. As for Peter himself, he received in this no special authority or other gift save that of conviction of sin, for he fell on his knees, saying, "I am a sinful man, O Lord." If one part of the miracle applies to Peter, and through him to Rome, so must the other. The Papacy must be convicted of its sin and when "converted" may be able to strengthen its "brethren."

Another brought up to me Cardinal Gibbons' argument that the Pope's infallibility was the infallibility of an authority of the last resort, like the authority of the Supreme Court of the United States, or the Privy Council in England. But the difference between the two is this: Courts of last resort may, and often do, reverse their decisions, but the Pope, if infallible by a divine gift, cannot

do so. And the difficulty of knowing when he speaks infallibly still remains.

Again, I was told that our Lord specially prayed for Peter. Yes, for he had special need of help. Christ prayed that his faith in Him might not fail, and giving him the gift of repentance, it did not, so that, being himself converted, he could strengthen his brethren. He could tell them how the Lord, who had forgiven His greater sin of denial, would forgive them their lesser one of desertion. But our Lord did not pray that he should be infallible or never deny the faith, which he did when he denied Christ's Divinity, saying of Him whom he had confessed to be the Son of God, "I know not the *Man*."

Another sent me, with kindly intent, Newman's Hymn, "Lead, Kindly Light," and called it his prayer, and wished me to use it. I had, like most persons, seen the poetry before. It could not properly be called a Christian prayer, or one a Christian would choose to use, for it is not addressed to God or through Christ. A Unitarian or pagan might use it. Praying, as the Church has ever prayed, to God, through Christ, I have received the light and the grace which kept me from falling away to Rome.

Did not, I was asked, Christ pray that the Church "might be one"? Yes, He prayed it might be one as He and the Father were one, i. e., by the

possession of a common nature. This has taken place. By union with Christ through the Sacraments, all the members are united into one body. It is like the union that makes the family one family, as possessing a common nature. This is a union that cannot be broken. The members may quarrel, and refuse to acknowledge one another, and the family become thus disunited, but it is nevertheless one family. The gates of hell cannot prevail against it.

Christ indeed prayed for union, as well as unity, and he who breaks union is guilty of schism. The sin of schism, however, lies with the party who demands unscriptural or uncanonical terms of communion. And it is this, we hold, that the Papacy has done, and so it, and not we, is guilty of the sin of schism.

It was pointed out that a few clergymen had lately left our communion, for which, as far as our communion is concerned, I am very thankful, as their position with us was the untenable one that the Bishop of Rome was by divine authority the head of the Church. The true Catholic position is that the present monarchical papacy is founded on unpatristic interpretations of the text "Thou art Peter"; upon the Forged Decretals, and upon the spirit of wordliness and love of power. Those who hold otherwise should rightly go to Rome. But while these have left us, a far greater number have

left Rome for the Catholic position, and a body of learned former Roman Catholics, with some 100,000 followers, have formed themselves separate from Rome in the Old Catholic communion.

Concerning prayers to the saints, I was told by one that their prayers to the saints were entirely different from those to God. "We ask God to help us by His power, but we only ask the saints to intercede for us." The answer is that Modern Roman theology makes Mary "the Neck" of the Mystical Body of Christ, through whom all graces must pass from Christ to us. The book, *Glories of Mary,* by Liguori, is full of prayers directed to her for gifts of grace.

I was reminded that the Blessed Peter was first in the Apostolic College. This we gladly grant. His work was to lay the foundation and to open the Kingdom to the sheep of the Old Dispensation and the lambs of the New. No authority, however, was given him over other shepherds or Apostles. When he asked concerning St. John, "What shall this man do?" our Lord's reply was, "What is that to thee?" He, having the authority of the keys, was to open the new Kingdom to Jew and Gentile. He did this at Pentecost to the Jew, and on the baptism of Cornelius to the Gentile. He was thus the leader of the Apostles in confessing Christ before Pentecost, and in the early days of the Church by baptism uniting persons to Him.

He calls upon the Apostles to fill up the vacancy caused by the fall of Judas, but the nomination of the new Apostle does not rest with him. He does not preside at the Council at Jerusalem, and the decree does not run in his name. He was sent by the Apostles on a mission to Samaria, and the "sent" is manifestly under the authority of the sender. The Apostles did not look to him as their head or ruler, for they divided the jurisdiction of the Gentiles and Jews between St. Peter and St. Paul. One was the Apostle, by their decree, to the Jews of the Circumcision, and the other to the uncircumcision or Gentiles. Thus the office St. Peter held was one which he fulfilled and which did not require a successor.

I was asked, "What were the False Decretals on which the Papacy was built?" They were a collection issued by a forger at the end of the eighth century and professed to be genuine edicts on matters of faith and discipline put forth by Bishops of Rome, ancient Councils, letters of ancient fathers. These Forged Decretals went to prove that the supremacy of Rome was known in earlier ages of the Church. The great book of Roman canon law by Gratian quotes 324 times the epistles of the first four centuries, and of these 324 quotations, 313 are from letters which are now universally known to be spurious. Of the 24 quotations which the great mediaeval theologian, Malcus

Carnus, gives on the subject of the Papacy, 18 are out of the False Decretals. Lord Selborne, the High Chancellor of England, declared that the entire edifice of modern and mediaeval papal supremacy was built up on these forgeries. It is something different in kind from the precedence enjoyed in the early ages by Rome. "No one," says the historian Hallam, "has pretended to deny during the last two centuries, that the imposture is too palpable for any but the most ignorant to credit." Pope Pius VI., in 1789, admitting the forgery of these letters, said, "Let us put aside this collection, and let it be burnt if you will." It was after the discovery that the Monarchical Papacy was built up in the Middle Ages on these forgeries that Roman controversialists fell back on the text, "Thou art Peter," and gave to it an interpretation which was not warranted by the Fathers. For none of the Fathers, in interpreting the text, had stated that the office given to Peter was one which he was to transmit to *a successor*. Thus it is on the quagmire of the Forged Decretals and unpatristic interpretation of Scripture that the modern Papacy is founded.

I was told of the old saying that "a visible Church requires a visible head." I replied, that a divine Society must have a divine Head, and being one body, can have only one Head, which is Christ. The Church on earth, being only a frac-

tion of the Church, does not need, as if an entity, one head who represents Christ. The Headship of Christ is represented by the Bishop of each diocese, who is necessarily visible to His priests by his reception of them at their ordination, and to the people who receive Confirmation at his hand. Thus as each family and nation has a head, so each Diocese has one, but as it is not necessary there should be one head over all families, or over all nations, so there is no necessity for there being one Bishop over all Bishops. The Church's visibility does not require this.

Another critic stated that if our present Ordinal was valid, nevertheless we had no spiritual jurisdiction. Now jurisdiction is both habitual and actual. Habitual is the result of ordination, actual is in the nature of a prohibition, confining the action of each minister to a certain territorial area. Now, Archbishop Matthew Parker, being validly consecrated, had habitual jurisdiction. The actual jurisdiction of metropolitans comes from their comprovincials. It is like unto the actual jurisdiction of the Pope. When a Pope dies, the little canopies, umbrella like, over each Cardinal's seat, are unfolded. It shows that the jurisdiction has flowed down into the College of Cardinals. On the election of a new Pope, these canopies are refolded. Thus in the case of a Metropolitan, the actual jurisdiction became, on the

death of Matthew's Parker's predecessor, vested in the comprovincials, some of whom gave their actual assent, while the others refrained from any protest, and so concurred. Thus Archbishop Parker had both habitual and actual spiritual jurisdiction, which remains in his successors, the Archbishops of Canterbury, and the Bishops under them.

In conclusion, I would notice how very beautifully Peter's special and temporary leadership are brought out in the one miracle recorded at Eastertide. There Christ is represented as standing on the shore as the Risen Lord. The fire supernaturally provided represents the Holy Ghost. The burning coals formed from the wood symbolize the Cross. The fish is always known as a symbol of Christ. The broiled fish upon the living coals sets forth His Crucifixion; the bread connected with it, the Holy Eucharist. Peter and his companions are represented as having failed in their fishing. This betokens the Jewish Dispensation. St. John, the Christian herald, points out to Peter that the person on shore is the Christ. The call comes from the Master. Peter is in his unclothed, Jewish, spiritual state. He believes, and wraps about him the garment of faith. He plunges into the water, which symbolizes Baptism. Then he draws the Gospel net, which encloses the fish taken at Christ's command through the water, which sym-

bolizes baptism, to Christ. The miracle tells us of the special work of Peter, and which belonged to him alone. He has no successor. The Church, symbolized by the gospel net, as drawn to Christ, has Christ for its Head. For the unity of the Church lies not in subjection to a monarchical earthly head, but to Christ represented in a collective Episcopate, united by divine charity, and in a common faith, as set forth by the received Ecumenical Councils and the common consent of Apostolic Christendom.

## AN ATTACK BY A ROMAN CATHOLIC LAYMAN.

[From The Living Church.]

"*To the Editor of The Living Church:*

"Appreciating the fairness with which you have heretofore treated controversial articles, even though opposed to your personal views, by giving them space in your correspondence columns, permit me this time to make a few remarks on the various matters quoted by the Right Reverend, the Bishop of Fond du Lac, in an article appearing in The Living Church for May 15th, entitled 'Roman Correspondence.' While I will endeavor to be brief, the Bishop's correspondence necessarily compels a somewhat extended reply.

"The writer quotes several uncomplimentary phrases made ostensibly by Roman Catholics in behalf of his recent anti-Roman book, which, if I am not wholly misinformed, was circulated 'free, gratis, for nothing,' as Senator Ingalls used to say. A recent conversation with a rector of a local Episcopal Church, who was the happy possessor of a

free volume, convinces me that some of the language used by the book's critics was unfortunately more truthful than polite. Vituperative language, however, proves nothing, and to criticise, by writing the editor of a book written for a purpose, is seldom of any avail. As a Roman Catholic, I most humbly apologize for any rude remarks made by my co-religionists.

"But is it not rather unkind to condemn a whole nation, when some Irishmen waste their time by 'calling names'?

"No sane Roman Catholic can object to the term 'Papalism' if politely used; but such and similar terms are frequently applicable in various ways. A Jew cannot reasonably be offended at being called a Jew, but many Gentiles use it as a term of opprobrium, when it is objectionable and offensive to polite intercourse.

"Is the Right Rev. Father Grafton not wholly wrong when he calls an apostate 'the good old priest'? The holy Scripture states, 'Let him be unto thee as a heathen and publican.'

"Roman Catholic orders have never been attacked. They consist of Bishops, priests, and deacons. The Papacy is not an order, it is an office held by the Bishop of Rome. But whether Anglican or Roman, the attack does not prove the warranty.

"The Anglican post-Reformation Church was

certainly fortunate in possessing no religious orders until recently. Thus it has been saved such unpleasantness as the French court caused the Jesuits. May she be even so fortunate in her future, more Catholic, life.

"If the good Bishop made up a 'long list of bad and wicked popes,' he certainly must have hunted them outside of Rome. There is no question about one, or probably a few, who could be thus epitomized. But if wickedness is a bar to the validity of an official act, then Christendom has long ceased to exist.

"Does it not seem rather anomalous to be 'Protestant Catholic'? Of course, all Catholics, in fact, all just thinking men, would protest against anything unfair or unjust, but such are not commonly known as Protestants; and, by the way, would not any sectarian Protestant protest against 'Papalism,' on the one hand and the 'errors' of all other sects on the other?

"To argue that St. Peter, or, as Bishop Grafton is pleased to call him, like most non-Catholic Protestants, simply 'Peter,' was first only in the formative period, is perfectly right. St. Peter lived in the formative period, but when his Grace claims that he (St. Peter) afterward ceases to hold that place, he probably refers to the time after his death. I am sure the good Bishop has an abundance of historical literature on the Christian

Church; among Protestant writers I would suggest the following, who oppose him: Milman, Leibnitz, Whiston, Giesler. The Right Rev. Dr. Grafton is also in direct opposition to the views expressed by St. Clement vs. Ustru, A. D. 96; St. Victor vs. Asiatic Churches; second century, Tertullian writing about St. Zepherinus, A. D. 216; St. Stephen vs. St. Cyprian in 256, and even St. Cyprian himself (Milman says) 'did far more to advance her (the Papacy's) power by the primacy, which he assigned to St. Peter.' St. Felix deposed the Bishop of Antioch. In 274 Aurelian decides against the Antioch claims for Church property there, in favor of Rome. The Eastern fathers, SS. Anthanasius, Chrysostom, and Cyril, appeal to the Roman Pontiff. Pope Clement demands obedience (even over the head of St. John, who was still alive) 'to the things written by us through the Holy Spirit,' etc., etc. In the second century, Ignatius of Antioch, Papias, Dionysius of Corinth, Irenæus. The latter, A. D. 177, appeals to the greatest, oldest, etc., known Church 'founded by St. Peter, who delivered the office of the episcopate to Linus.' Ignatius looks upon the Roman episcopate as 'presiding in love.' Gaius, A. D. 220. And thus one could quote, in support of (to say the least) the Roman or Petrine primacy all through the ages, but to do so would unnecessarily lengthen my letter.

"In the next paragraph the Bishop claims the Papacy to have been built up on the Forged Decretals. But is he here historically correct? If the Papacy existed in A. D. 33, which is, I think, abundantly proven, the Forged Decretals came very late in support of the Papal claims. That they did support the Papacy was not the fault of the Papacy, and that they were proven forgeries has and is not questioned by any intelligent upholder of Papalism.

"The fact that a few—yes, very few—Episcopalians have recently seen fit to affiliate themselves with the Roman communion is neither a disgrace to Anglicanism nor a particular gain to the Roman Catholic Church. It constantly happens that men form convictions, right or wrong, for which they would gladly die.

"There is probably more real unity to-day among all those of good will, be they Anglican, Greek, or Roman, than there is among the bickering factions in any of those communions.

"It is true that Roman Catholics, especially those of the Southland, are excessive in their expressions. If a Spaniard says, 'My house is yours,' he has no intention of conveying to you his title-papers. It is merely an exuberant expression of welcome. In like manner, Roman Catholics frequently are guilty of extravagant, yes, unreasonable, language, especially in the cult of the Blessed

Virgin. But the real Roman Catholic view is so thoroughly in harmony with the Anglo-Catholic view, that an article in the May issue of *The American Catholic* (an Episcopalian paper), on the cult of the B. V. M., could without any hesitancy be reprinted in any official Roman Catholic organ.

"I fear, Mr. Editor, my article is already too long. Trusting to your fairness, you are at perfect liberty so to shorten it that the sentiment is not altered. "Yours very truly,

"Philadelphia, May 17, 1909. F. J. Voss."

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REPLY TO THE FOREGOING BY THE BISHOP.

[From The Living Church.]

"*To the Editor of The Living Church:*

"As the party attacked, and in the place of the defendant, I have a right to a final reply. I must, however, apologize to your readers for doing so, lest it be supposed the ordinary intelligent Churchman would need any help in answering such a production. But there are a few persons who think if an article is not answered it is because it is difficult to do so, whereas, in the present case, it is a very easy matter.

"F. J. Voss' article is not wanting in Christian civility, but it is characterized, as Roman controversialists' papers often are, by a mixture of poor

logic and obvious inaccuracy. In his anxiety to make a point, he censures me 'with most non-Catholic Protestants' for omitting the letter 'S.' before the Apostle Peter's name. Most persons —seeing how often I have used it, and as it is well known how our Prayer Book always gives the saint his title, and that it is the common usage indeed amongst Anglicans—would have taken the omission either as an accident or as the fault of the printer. It is difficult to measure the littleness of a mind that would seek such a foolish weapon. It would be like a soldier in battle throwing back a snowball in answer to a bullet.

"Again: I am censured for calling an apostate 'a good old priest.' I *did not do so.* Here is a great want of accuracy. A Roman priest wrote me that LeCourayer died an apostate, and that therefore his works were destitute of any authority. My reply was that though LeCourayer gave up the Christian faith, it did not follow that the works which he wrote when a Christian were worthless. 'This good old priest,' viz., *the one who had written me,* not LeCourayer, I said had simply made a blunder in his logic. Mr. Voss states that no sane Roman Catholic can object to the term 'papalism.' They cannot well do so, when we have shown that it was used by so distinguished an officer of the Church as one of the presidents of the Council of Trent, and who said he gloried in it.

We do not use it as a term of reproach, but as an accurate definition. It marks a difference between Catholicism and papalism. The true Catholic accepts all that the Holy Church has from the beginning held and authoritatively taught. The Roman Catholic believes in what has the *imprimatur* of the Bishop of Rome. They believe what he says, even apart from councils, because he says it. Our Anglican brethren may well push this issue to the front. A distinction between Catholics and non-Catholics, when applied to Anglicans, is a misleading one. The real distinction between us is a distinction between Catholicity and papalism! Are you a Catholic or a Papist? 'For which king, Bezonian?' Papist or Catholic, which will you be?

"My opponent says that Catholic orders have never been attacked. I pointed to the fact that the papacy has been attacked many, many times. In Dr. Littledale's *Petrine Claims* a long list of Popes is given who obtained their office through simony, which was destructive of its validity. And as to there being as stated 'three orders in the Roman Church, consisting of Bishops, priests, and deacons,' I have again and again read in Roman theological books that the order of Bishop and priest was but one, the Bishop being regarded as the completion of the priesthood. If then the Bishop of Rome is not an order, then there are not three orders. If he is an order, it has never been trans-

mitted by a successive consecration of one Pope by another.

"Again the papacy shows not only a few bad Popes, but quite a number of men filled with vileness and wickedness and crime. We have never contended that wickedness is a bar to the validity of those official acts which are not dependent on the sanctity of the actor. But for the discrimination of the differences between truth and error, and the delicate points which arise in cases of heresy, a man, to decide them, must have the supernatural gifts of the Holy Ghost. Now, as the Holy Ghost cannot dwell in bad and reprobate men, the decisions of these bad Popes cannot be trusted. Balaam's ass could be made to bray, by way of warning, but not to decide a point of theology.

"Most theologians will admit that a certain precedency had grown up in early times about the Bishopric of Rome. We deny, however, that the Blessed Peter had any jurisdiction given him over the other Apostles or the Church, and there is no record of transmitting any such privilege to the Bishop of Rome. We admit that the Bishop of Rome had achieved a certain precedency of honor and dignity in the early times, but it is absolutely certain that he had not, and did not claim to have, the powers said to belong to the modern papacy. The modern Pope claims to be distinct from the episcopate, to be the monarch of the Church, the

source of all jurisdiction, to have the appointment of all Bishops, to bring about their removal at pleasure, to make decrees binding on the faith, and to have the whole government of the Church in his hands. It is an awful power, and utterly unlike that which the Bishops of Rome exercised in early times. The statement that the Papacy existed in A.D. 33 is absurd. The position of the Roman See during the first five centuries is as different from its modern claim as a republic from an absolute monarchy. No father ever dreamed that the Pope was infallible, and the Church never acted as if she thought so.

We could answer one by one the citations of Mr. Voss, but all put together, they do not go to prove the Bishop of Rome has, by divine right, the supremacy. This supremacy is the outgrowth of unpatristic interpretations of Scripture, the Forged Decretals, and the awful spirit of worldliness which has been a characteristic of that See. If the Popes were not very bad men, a large number of them were very worldly and unconverted men. As the papacy in early centuries was very different from what it is now, it is a sound argument to show how the Forged Decretals helped on its development.

"I can but call attention to the final argument of your correspondent. He defends the devotions to the Blessed Virgin Mary on the ground of the

natural extravagance of the Spaniard who says 'My house is yours' without having the least intention of conveying it. Certainly, to treat our Blessed Lady in this way of unmeaning compliment is not to honor her. But here we will join issue with Mr. Voss. The devotions to the Blessed Virgin Mary and God-bearer put her in a position the Gospels have never known. Rome calls her, 'the Neck of the mystical Body of Christ, through whom all graces pass from Him to us.'' This gives her the office of a co-mediatrix. We quote also from Newman's Tract 71, where we find Roman writers claiming that Mary can and should be supplicated to *command* her Son. Albertus Magnus says: 'Mary prays as a daughter, commands as a Mother.' Again in the Eucharist we must go to Christ in His justice but 'we must go to a Sacrament solely of mercy, and this sacrament is the Blessed Virgin.' Thus the late Pope declared, 'We know very well that the whole of our confidence is placed in the most Holy Virgin, since God has placed in Mary the fulness of all good, that accordingly we may know that if there is any hope in us, any grace, any salvation, it redounds to us from her, because such is His will that we should have everything through Mary.' In the *Glories of Mary* we read, 'If my Saviour drive me off because of my sins, I will go and cast myself at the feet of His mother.' In the Roman Church, not only are

appeals made to Mary for her supplications, but resort is made to her as a source of grace. The Blessed Virgin is said to be 'superior to God Himself,' who is subject to her in respect of the manhood He received of her. 'But when the justice of God saves not, the infinite mercy of Mary saves by her intercessions.' 'It is safer to seek salvation through her than directly through Jesus.' However it may be urged by Roman controversialists that their prayers to Mary are not more than asking the prayers of the faithful, yet, as Pusey says, 'it is plainly more, as no one would ask those in the flesh to protect us from the enemy, receive us at the hour of death, and lead us to the joy of Heaven, heal our wounds, and bestow upon us the gifts of grace.' It is the practical development of the system, which under the authority of the papacy and its promulgation of the immaculate conception of Mary, stamps the Roman system as papal, in opposition to Catholic.

" 'The most startling part of this system,' says Pusey, 'is its completeness.' A minute parallel is drawn between the offerings of Mary and those of Jesus. She has been called 'the complement of the Blessed Trinity.' The theory held among the poorer people in Rome, that in the Eucharist, not only our Lord, but His Mother, is present, has been defended. 'We maintain the co-presence of Mary in the Eucharist. This is a necessary consequence

of our Marian theory, and we shrink from no consequence. We maintain the Blood of the Lord and the *lac* (the milk) of His Virgin Mother are both present in the Sacrament.'

"Now, in the presence of this, what shall we think of the efforts of Roman controversialists to gloss over the whole matter, as merely the exaggerated compliment of the Spaniard? We will make no comment upon what the judgment of our readers would be.

"The walls of this papal Jericho, are, we believe, beginning to totter. The doctrine of a penal purgatory, where faithful souls are obliged to suffer, to satisfy the justice of God, is as terrible as the extreme doctrine of Calvinistic predestination. The money making system of Indulgences, so oppressive to the poor, fills the treasuries of the Roman Church. The Holy Sacrament, which for 1,000 years was given in both kinds, and still is in the Eastern Communion, has been taken away from the laity. A service not in the language understood of the people is contrary to Apostolic teaching.

"The enforced celibacy of the clergy has led, by their own confession and statement, to innumerable sins. The modern monarchical papacy, founded on wrong interpretations of Scripture, the False Decretals, and an awful spirit and love of worldly power, has rent the Church of Christ

asunder, and in the southern nations of Europe infidelity has largely taken the place of the ancient spirit of devotion and faith. Not till a thorough reform takes place in the Roman Communion can we ever look for, or desire, a union with her.

"C. C. Fond du Lac."

## CRITICISM FROM THE ROMAN CATHOLIC JOURNAL, "AMERICA."

"BISHOP GRAFTON'S VAIN PLEA FOR HIS ORDERS.

"A writer in *The Churchman,* May 15th, cites with approval an argument of the Episcopalian Bishop of Fond du Lac, Wis., in defence of Anglican orders. Here is the citation: 'The answer I gave (for the validity of our, i. e., Anglican, orders) was that of Christ,"By their fruits ye shall know them." I cited the effect of our sacraments as seen in the increase of grace in those who had joined us from the world, and the lack of such advance, according to their own testimony, of many who had gone from us to Rome. The marvelous spiritual vitality of the Anglican Church in the last 300 years, assaulted as it has been within and without, and the rise in it of the religious life, is a demonstration of the efficacy of our sacraments.'

"This proof of the validity of Anglican Orders is, in brief, that the fruits of sanctity as shown in the holiness of Episcopalians in general can be explained only by the admission of a valid priesthood among them. If this argument proves anything

it proves too much, for Baptists and Methodists, Presbyterians and Quakers, to say nothing of Unitarians, may appeal to a like spiritual vitality; yet they claim no priesthood, no Apostolic succession, and explain whatever sanctity their church or its members possess without any reference to orders or sacraments. There are men who see 'higher and nobler vestiges or semblances of grace and truth in Methodism than there have been among Episcopalians,' who go 'to Wesley and such as him' if they wish 'to find the shadow and the suggestion of the supernatural godliness which make up the notion of a Catholic Saint.' "

My reference to the effect of our Sacraments was in the nature of, not a primary, but a corroborative, proof.

I have been criticised by the Rev. Jesuit Father, the Rev. E. Spellane, S.J., for an inconsistency in claiming that the effects of the Sacraments are an independent proof of our orders, and also styling them a corroborative one. As in respect of the being of God, there are two great lines of proof, the philosophical and the experimental knowledge of Him. As in respect of Christianity, it has its objective proof in the facts of Christ's life, and its subjective proof in its effects on individuals, so it is in regard to our orders. There is the historical and theological proof, and the proof from the effect produced from the grace of the Sacraments.

There are thus two independent lines of argument, and by each the validity of our orders is independently established. But the effect of the Sacraments has also a corroborative value in the way of proof, and thus, by two concurring witnesses, a greater strength is given to their separate demonstration. I do not think it inconsistent therefore to hold both their independence and the corroborative value of their sacramental efficiency.

### OUR ORDERS.

Every portion of the Catholic Church must be possessed of the three orders derived through a succession which begins with the Apostles. I had shown in my book, *Christian and Catholic,* and elsewhere, in my pamphlets, the grounds of belief in the validity of our orders. In a condensed form they are as follows:

All our Anglican Bishops trace their orders to Archbishop Laud, who was, by the way, offered, so he made record and informed the King, a Cardinal's hat. Now, Archbishop Laud combined in himself three distinct lines of Episcopal orders. The Archbishop of Spalatro, de Dominis, left the Roman Church and became Dean of Windsor, and united in the consecration of two Bishops, and to him Laud traces his succession. Again: some Irish Bishops, formerly in communion with Rome, conformed. Among these was Archbishop Curwen, and Laud traces his succession, thus,

to one whose orders no Roman makes objection. Moreover, he traces his orders to Archbishop Matthew Parker, of the English line, who was consecrated by four Bishops, two of whom had received their orders under the Roman Pontificale. As all these four Bishops who consecrated Dr. Parker Archbishop of Canterbury said, according to the official record, the words of consecration, and were thus co-consecrators, there seems to be no doubt of the validity of his consecration.

I added, in confirmation of our orders, the *effect* of our Sacraments. The reply made was that the argument proves too much, "for Baptists, Methodists, Presbyterians, and Quakers, to say nothing of Unitarians, may appeal to a like quality." Now, my own experience of a great many years, and that of many hundred of our clergy, is this: that on persons coming from the sects, under the influence of our Church and its Sacraments, they advance from one spiritual level to a higher one. They become more spiritually enlightened in the apprehension of the Catholic Faith. They become empowered by divine grace, and attain to a higher union and gifts than that of the mere peace of conversion. If we contrast the spiritual writings of sectarians with those of the Roman communion and ours, we see that the same high level of spiritual teaching is found in both of

our communions and is wanting in most of the writings in Protestant bodies. This is a demonstration of Rome and ourselves possessing sacramental grace.

My critic is most unfortunate in the citation of Wesley as an example of equal or superior sanctity to that found in the Church, for Wesley was a priest in Holy Orders in our Church, and spiritually lived on its sacraments, and received none other.

Besides, a number of those who left us for Rome either returned or left the Roman Church; like Messrs. Capes, Palgrave, Hemans, Thomas Arnold, Mivart, Cornelly, W. Nevins, Addis (in England), or Dr. Forbes, Professor Clapp, Dr. Lloyd, and others in America, together with Dollinger, Herzog, Reinkins, and Schultz in Germany, and with 100,000 Old Catholics. Some of those who have left us for Rome have borne their testimony, as Ffoulkes did, that they did not find a higher life in the Roman communion than in the Anglican one, and in a number of cases those who left us for Rome obviously deteriorated. "If I had to die for it," wrote Ffoulkes to Manning in his pamphlet, *The Church's Creed, or the Crown's Creed,* "I could not possibly subscribe to the idea that the Sacraments to which I am admitted week after week in the Roman communion—Confession and the Holy Eucharist—confer any graces essentially

different from what I used to derive from these same sacraments in the Church of England." "I have been engaged constantly, since I joined the Roman communion, in instituting comparisons between members of the Church of England and members of the Church of Rome generally, and the result confirms me in the belief that the notion of the Sacraments exercising any greater influence upon the heart and life in the Church of Rome than in the Church of England is not merely preposterous, but contrary both to faith and fact." "What people say of those generally who have become Roman Catholics, is that they have deteriorated generally, rather than they have advanced." Surely no one who has read the lives of Manning, Newman, and others of the best converts to Rome, will say that they had improved, or were in spiritual advance of such saintly men as Pusey, Keble, and Carter. Some are known to have given up the Faith entirely, and to have become agnostics, while in the English Church there has been a remarkable development of saintly character and of the technical Religious Life, which Lacordaire said could not be produced outside the Catholic Church. An appeal therefore to the fruits or effects of the Sacraments shows that we possess them.

Again, we are thus criticised:

"The Protestant Episcopal Bishop of Fond du Lac is unfortunate in his appeal to the text, 'By

their fruits ye shall know them.' It is the very text which St. Augustine uses against the schismatic Petilianus. Properly understood and taken in the context, the text indicates the signs by which the sheep shall recognize the true shepherd from the hireling and not the marks which point out the true fold. Christ said, 'Beware of false prophets which come unto you in sheep's clothing, but inwardly they are ravening wolves; and ye shall know them by their fruits.' And it was by this sign that Augustine recognized the schismatic Petilianus. 'If you should ask of me by what fruits we know you to be ravening wolves, I bring against you the charge of schism, which you will deny, but which I will straightway go on to prove; for as a matter of fact, you do not communicate with all the nations of the earth, nor with those churches which were founded by the labor of the Apostles.'"

I am said to be unfortunate in the use of the text, "By their fruits ye shall know them," as it is claimed to apply to the signs by which the sheep shall recognize the true shepherd from the hireling, and not the marks which point out the true fold. But Our Lord certainly gives this test of the fruit as one of general application, for He said (St. Luke 6:43, 44), "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his

own fruit." It is not I who am so unfortunate in my citation from Scripture as my critic. The saying that is quoted from St. Augustine, "You do not communicate with all the nations of the earth, nor with those churches which were founded by the labor of the Apostles," singularly applies to Rome of to-day as not being in union with the Apostolic Churches of the East. Rome stands therefore in an isolated position.

Again, we are thus faulted:

"How awkward would be the application of this text in its legitimate sense to the Bishop of Fond du Lac and his confreres among the Episcopalian Bishops! You are not shepherds, says St. Augustine, but ravening wolves, and the proof is because you have cut yourselves off from the Church of the Nations."

The Roman Church, as we see, had done this. The Anglican Church formally declared that it had not separated itself from the Catholic Churches of Western Christendom, and had no intention of doing so. In one of her canons she said: "It was far from the purpose of the Church of England to forsake or reject the Churches of Italy, France, Germany, Spain, or any other such like Churches." No new Church was made, though the old was reformed. It reformed itself, upon the Catholic principle of an appeal to antiquity and submission to an Ecumenical Council. The Anglican Church

is in friendly intercourse with the Eastern Churches today. She is willing to receive at her altars all Christian members of Apostolic Communions. Before the action of Pope Pius V. withdrawing his followers, in 1570, from communion in the Church of England, they all worshipped together. Rome made, by the Pope's action, a new Church organization in England, which has rightly been called "The Italian Mission." How would not St. Augustine's words apply to this intruding body, which claims papal sanction but not the authority of all Christian and Catholic nations?

Let us consider the Roman Catholics' next charge:

"The Bishop boasts of the marvelous vitality of the Anglican Church in the last 300 years, but, waiving the question of heresy, it is clearly schismatical; it is not Catholic; its sole expansion during that period of 300 years has been within nations that owe or once owed allegiance to the British Crown. The ordinary graces communicated with greater or less prodigality to all mankind—for God 'will have all men to be saved and to come to the knowledge of the truth'—it has, but to the presence of these extra-sacramental graces it cannot appeal in proof of its Apostolic Succession, or of its inherent sanctity or the certainty of its priesthood, as even Russian schismatics may do,

much less can it claim to be the One, Holy, Catholic, and Apostolic Church."

We make reply:

The Anglican Church does not claim to be the "One, Holy, Catholic, Apostolic Church," as Rome does, but claims only to be a part of it, and so her legitimate care is for those, wherever they may be, who have been given her, by God's Providence, to care for. Consequently, she ministers especially to all English-speaking peoples, and sends out her missions everywhere throughout the world, to the heathen. Unquestionably, grace is given to all men, but the endurance of the Anglican Communion in spite of all the attacks made upon her, both within and without, and her recovery of the Catholic Faith in its integrity, in practice and worship, shows that she is not a branch cut off from the body of Christ. While sectarians have been ever disintegrating, and losing more and more hold of the ancient faith, the Anglican Communion has ever been recovering it. She lives today with a greater vitality than probably any other branch of Christendom. Such struggles as are within her are not like those of a dying church, but signs of reviving life.

Again, St. Augustine is appealed to by our Roman critic:

" 'What does it profit them,' says the Bishop of Hippo, addressing earlier schismatics, 'if they

have both the voice of angels in the sacred mysteries, and the gift of prophesying as had Caiaphas and Saul? If they not only know but even possess the Sacraments, as Simon Magus did; if they have faith, as the devils confessed Christ; if they distribute of themselves their own substance to the poor, as many do, not only in the Catholic Church, but in different heretical bodies; if, under pressure of any persecution they give their bodies to be burned for the faith which they like us confess; yet because they do all these things *apart from the Church,* not "forbearing one another in love," nor "endeavoring to keep the unity of the spirit in the bond of peace, inasmuch as they have not charity, they cannot attain to eternal salvation, even with all these good things which profit them not." ' "

In reply to this I submit that it cannot be said that Anglicans have not charity towards all other apostolic bodies of Christians. We love them all. We put no barriers in the way of their communion with us. But is it so with Rome? St. Augustine was condemning the Donatists, who claimed to be the true Church, and had separated themselves from all others. This is the position Rome takes. She claims to be the whole Church, and declares those to be in schism who are not in her communion. Now schism, as a sin, has its material and formal sides. Wherever there is separation there is material schism. But how shall we know who is

guilty of the *sin* of schism? The canon law of the Church declares that he who is guilty of demanding wrong terms of communion, i. e., wrong, by being uncanonical or unscriptural, is the party guilty of schism. He it is who makes the quarrel. He it is who drives the other party out. Rome, by its demand for submission to the absolute monarchical power of the Pope, as the source of all jurisdiction, and to himself as judge of doctrine, imposes on the faithful uncanonical and unscriptural terms of communion. He, therefore, is guilty of schism, and the Roman Church therefore is in schism everywhere.

"Granted," it is said, "that the Anglican Church has sacramental power, it still remains for the Bishop of Fond du Lac to prove that, together with the possession of the Sacraments, etc., it does not possess all these things apart from the Church. His Church could have seven sacraments, and not be the true. It could have an acknowledged and not more than doubtful priesthood, and for all that be really schismatic, and consequently not the Church that Christ has established on the earth."

Our reply is that this assumes the necessity of being in communion with the Pope to be in the Church. We would refer our readers to Fr. Puller's *Primitive Saints and the See of Rome,* to Dr. Bright's *The Roman See in the Early Church,* and to Littledale's *Petrine Claims,* as showing this

cannot be maintained. Saints, admittedly such by Rome, have died out of the communion of the Roman Church. We recall the names of St. Cyprian, St. Meletius, and St. Hilary. In the great schism St. Catherine of Siena and St. Vincent Ferrar were on different sides. But, moreover, we do not claim the Anglican to be the one sole Church that Christ established, but only a part of it. We have shown that it is not schismatical, for it does not demand uncanonical or unscriptural terms of communion, as Rome does. In its Prayer Book, which is its authoritative formulary of doctrine and worship, is to be found the Catholic Faith, or that which has been everywhere preserved throughout all portions of Christendom, and which by all is declared to be the Faith. She has preserved the apostolic orders of the priesthood, and furnishes her children with the sacraments necessary to salvation.

## THANKS FOR THE PAPAL DENIAL OF OUR ORDERS.

And here we will say a word to our Roman friends. Along with others I am very thankful your Pope did not acknowledge our orders. It was one of the greatest providential gifts our Church has ever received. It was brought about by the influence of an English coterie, who feared the effect of a contrary decision. But Rome never made a greater mistake. Had she declared the validity of our orders, the greatest barrier which keep us from uniting with Rome would have been taken away. There would have been a great outburst of good feeling in respect to Papal authority. And in these troubles which beset the English Church, many, we believe, would have passed to the Roman Communion. But Anglicans know, by argument and experience, that their orders are valid. I, myself, hold there is no better proof for the existence of a God than, admitting the fact of a revelation from Him, there is of our orders. If we were forced to disbelieve in our orders, logically, we ought to give up Christianity. When,

therefore, the Pope declared our orders were not valid, and we had not sacramental grace, we were certified that he was not an infallible guide. So God overruled his decision, and the effect was to unite more strongly the various schools of churchmanship in England's Church together, and has made individual conversions to Rome more and more unlikely. We are glad, therefore, of every attack that has been made on our orders, which we know absolutely are true, and which cannot be denied by secession without great sin.

We have also a word to speak to our Anglican friends:

The real question which divides the communions, i. e., the papal supremacy, is one which can only be properly determined by an Ecumenical Council. For any individual to sit in judgment upon it, is to assume the powers of the Council. An Anglican, therefore, cannot properly, with safety, go to Rome. If it should be that Rome was in the right, he could not be condemned by God for not going thither, seeing that no Ecumenical Council has ever proclaimed the papal supremacy, with its attached doctrine of a papal infallibility. He could plead and plead successfully in his defence for not submitting to Rome that he was too humble of mind to usurp the powers of the Council with which God had not entrusted him. On the other hand, if the Eastern Churches and the

Anglican are in the right, and Rome is in the wrong, to submit to Rome would involve the denial of sacraments received, be a desertion of his post of duty, and a crime.

## REPLY TO THE JESUIT FATHERS.

Since beginning this paper, I have seen the argument of the Rev. E. Spillane, S.J., in the paper *America,* of July 10th. I had said in a former pamphlet that a number of Roman Bishops and priests had at one time admitted the validity of our Orders. The Rev. E. Spillane, replying to this, says: "We are told that quite a number of Roman theologians had upon this evidence admitted the validity of Anglican ordinations. Since they are so numerous it would have been easy to give the names of a few, with proper references to facilitate inspection. Certainly, no one, as far as we know, has done so with full evidence, and if he has, so much the worse for him."

I gave in one pamphlet quite a list of them and my reference is to *Rome's Tribute to Anglican Orders,* by the Rev. Montague R. Butler, Third Edition, published 1894. He cites, amongst others, Bossuet, the Bishop of Meaux; Bishop Strickland, D.D., Bishop of Namur; Bishop Henry Stonor, Bishop Apostolic in England; Monseignior Colbert, Bishop of Montpelier; Bishop Milner, Bishop

of Castabula; Bishop John Doyle, Bishop of Kildare and Leighlin; Archbishop Murray, Archbishop of Dublin; the Rev. Nicholas Sander, S.J.; the Very Rev. Chris. Devonport; Fr. Francis of St. Claire; the Rev. Serenus Cressy, O.S.B.; the Rev. Dr. Stephen Gough, Oratorian, Chaplain at one time to Charles I.; the Rev. John Skidmore, Titular Prior of the Catholic Church of Canterbury; the Very Rev. Peter Walsh, Professor of Divinity; the Rev. Gregorio Panzanni, subsequently Bishop of Mileto; the Rev. Pere de Girardin, Doctor of the Sorbonne; the Very Rev. Francois Le-Courayer, Professor of Theology; the Rev. Pere D. Arnaudin, Censor; the Rev. Pere de Fontaines, Inspector of Divinity Books; the Rev. Pere Caldaguez; the Rev. Pere Desmolets; the Rev. Pere de Villiers, Censor; the Rev. Pere John Le Gris; the Rev. Sir Harry Perowne; the Very Rev. John Moehler, D.D., Dean of Wiltzburg; the Rev. Henry M. Oxenham; the Rev. E. S. Ffoulkes.

Of other than Roman divines, Butler cites the Rev. Dr. von Dollinger, who says: "I have no manner of doubt as to the validity of the Episcopal succession in the English Church." The Rt. Rev. Dr. Reinkins, Old Catholic Bishop, said: "I gladly believe that the Anglican Church possesses a true succession of Bishops, as also a priesthood duly consecrated." The Rt. Rev. Dr. Herzog declared:

"The Old Catholics do not doubt the validity of English Orders."

Of the Eastern Prelates, Butler cites the Patriarch of Alexandria; Sophronius, Archbishop of Cyprus; the Archbishop of Xante; Lycurgus, Archbishop of Cyra and Penedos, who said: "When I return to Greece I will say that the Church of England is a sound Catholic Church, very like our own."

Some of these authorities may be found also in Dr. Lee's book on Anglican Orders. I can also bear personal witness of the kindly reception made to me as a Bishop by His Eminence Antonius, the Archbishop and Metropolitan of St. Petersburg; Vladimir, the Archbishop of Moscow; Bishop Sergius of the Academy; and a number of Russian prelates.

Dr. Butler, in his book, gives the very words of his authorities and the places where they may be found, and they all distinctly declare their belief in the validity of Anglican Orders. They had the evidence before them, and were not deceived, as the late Pope was, by a misstatement of facts.

Fr. Spillane went on to say, referring to the late Pope's decision: "The Church has settled this dispute." But the great Jesuit Order refused to remain satisfied with the decision of Pope Clement, which suppressed them, nor has the decision of Pope Eugenius IV., that the delivery of the Instru-

ments was essential to the conveyance of Orders, been sustained. If a papal decree may be altered in one case, why not, especially if there has been a mistake of fact, in another? A Paulist Father told me that the decision of the late Pope on our Orders did not belong to the class of the infallible utterances and was only binding in his lifetime.

We regret to see that the Rev. Father quotes in favor of papal authority, as so many Roman controversialists do, the phrase assigned to St. Augustine, *"Roma locuta est, causa finita est."* Now St. Augustine never wrote this sentence! It has been manufactured by Roman controversialists in the interest of the Papacy. In a tract on Roman misquotations by Dr. Bright, professor of Ecclesiastical History, and the Rev. H. P. Liddon, Canon of St. Paul's, it is said: "This is an old misquotation, *and one of the most scandalous in all literature.*"

We submit we have answered Fr. Spillane's call for the names of Roman theologians who have admitted our orders and noted his giving circulation to one of Rome's popular and deceiving misquotations.

### ANGLICAN ORDERS—THE JESUIT OBJECTION TO THEM

The Rev. Father repeats the two old objections against, first, the intention and, secondly, against the form of Ordination used in the Ordinal at the time of Matthew Parker's consecration. In proof

of the lack of intention, he refers to the opinions of Cranmer, Ridley, and others who had charge, he says, of the ecclesiastical ordinations in the time of Edward VI.

We reply that, granting, for the sake of argument, that their notions were defective, the private opinions of those who drew up the Ordinal have nothing to do with its interpretation. It is one of the common mistakes of the clerical mind, uninformed in the principles of legal construction, to suppose that the opinions of the authors of a statute, canon, or law govern its meaning. You cannot, in a Civil Court, cite the speeches made on either side of the majority or minority of the legislature, to show what an Act means. The reason is that a statute is the outcome of a conference and struggle between many minds, and the outcome may be something different from what any one person or party had in view. We have thus to make the distinction between the opinions and mind of the law-givers and the mind of the legislative body.

It is so with the Ordinal, which was the work of Convocation. It is therefore not of the slightest consequence what were the individual opinions of the Commission that compiled it. They may have had one or different intentions, and the mind of the Church, as expressed in the Ordinal, might be entirely different. What the intention of the Church

is, must be determined by its own pronouncement. The meaning of a statute, as the lawyers say, must be determined within its four corners. Now in this case, the intention or mind of the Church is explicitly declared in the Preface to the Ordinal. She there declared that her intention was, that by the Ordinal that followed the ancient Order of Bishops, Priests, and Deacons was to be *"CONTINUED."* What they were before in ancient times, *that* they were to continue to be. They did not use these words, "Bishops, Priests, and Deacons," in any Erastian sense. They did not keep them, as Dom Gasquet claims, out of any necessity to conform to the law of the land. When they used the word "Priest" they used it in its sacerdotal sense. One proof of this is, that in the Latin form of her articles the word "Priests" is translated "*Sacerdotes.*" The same term is used today in the American Book of Common Prayer, in the Institution office, where the relation of priest and people is spoken of as a "sacerdotal" connection. The Church having thus explicitly declared her intention of retaining the ancient orders in the ancient sense, her intention could not be changed by the private opinions of those ministers, who were agents in administering the Sacrament of Ordination. We have thus a right to assert that the intention of the Church in giving Holy Orders was to preserve them as they formerly were, and to

claim that the only legal and honest way of interpreting the Ordinal is to construe it in accordance with its explicit intention.

But lest the above be thought to be a technical reply, we make this further answer:

The new Ordinal was drafted by six Bishops, and, as stated, "by six other men, learned in God's law." The names of them are not now known, save with the exception of Cranmer. He is known to have varied in his opinions, and by assenting to the book, *The Necessity of Christian Doctrine,* showed that he recovered his belief in the Catholic doctrine respecting Holy Orders. This is declared by Burnett in his *History of the Reformation,* wherein he gives us his opinion that Cranmer's Protestant opinions did not affect the Ordinal. "He had laid aside his peculiar conceits six years before the penning of his orthodox Preface to the Ordinal." Be this as it may, as the names of the Commission are unknown, save Cranmer's, it is an unwarranted assumption to claim that their animus was against the accepted teaching of the Catholic Church. It is something that cannot be proved.

But after all, and here we quote from a treatise on the Bull *Apostolicae Curae,* published by the Church Historical Society, the real question is, not by whom the Ordinal was framed, but by whom it was *adopted* and brought into use. It is the Bish-

ops who adopted it and brought it into use—not the persons who happened to be the compilers—who are really answerable for it. Out of the 21 Bishops who were then administering their Sees in England, one only, Heath of Worcester, refused to accept the new Ordinal, whilst no fewer than nine of those who accepted it, viz., Thirlby, Sampson, Kitchen, Goodrich, King, Chambers, Warton, Salcott, and Aldrich, continued to administer their dioceses under Mary, and to acquiesce in all her changes. And one other Bishop at least, who accepted the Ordinal, Skipp of Hereford, is known to have been addicted to the old learning, but died before the new Queen's accession.

There is, therefore, no reason whatever for suggesting that there was any intention hostile to the doctrine of the Priesthood, even as now understood by Rome, in the minds of those who were responsible for the Ordinal.

In respect of the form used in the Ordinal:

Two objections have been brought up against the Form in our Ordinal:

1st. That the Pre-Reformation form used in England was changed.

2nd. That the words "Receive the power of offering sacrifice in the Church for the living and the dead" were omitted.

As to the change made in the Ordinal, it must be remembered that no one form has ever been in

use in all parts of the Church in the bestowal of Holy Orders. Fr. Spillane argues that the forms of Sacraments cannot be changed. This is very true in the case of Baptism, which he cites as an illustration, because the form of administering Baptism is explicitly given by our Lord. But there was no form given by Him of Ordination, unless, as some suppose, it was in the words, "Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted, and whosesoever sins ye retain, they are retained"; and this was the form which was used in the Anglican Ordinal.

But we contend that there was no one form of universal use in the Church, for it varied from time to time, and was different in different countries. What we may fairly say is that Ordination has ever been accompanied by an imposition of a Bishop's hands, with prayer; and that in the case of the Ordination of Bishops and Priests, the form must make it clear that the imposition of hands is intended to convey these Orders.

There must be the Orders stated which are to be conferred. The Order may be designated by name, or by a statement of a function or power belonging to the Order. This is all that has been gathered and certified by Catholic historians from the ancient Liturgies. See *Ordinals Past and Present, a Witness to the Validity of English Orders,* by Bainbridge; Smith, Parker & Co.

In the Ordinal used we have the laying on first of the Bishop's hands. Throughout the offices, there is the designation of the Order to be conferred. The Rubric requires that in the ordering of priests the Precentor shall say to the Bishop:

"Rev. Father in God, I present unto you these persons present to be admitted to the Order of Priesthood."

Then the Bishop shall say:

"Good people, these are they whom we purpose to receive this day unto the Holy Office of Priesthood."

Then the Bishop prays:

"Almighty God, mercifully behold these thy servants, now called to the office of Priesthood."

Then the Litany is said, with a proper suffrage, "That it may please thee to bless these servants now to be admitted to the Order of Priests." The Bishop then solemnly enquires, "Do you think in your hearts that you are truly called to the Ministry of Priesthood?" Then, after examination made and invocation of the Holy Ghost, prayer is made over them, as having been called to the same ministry Christ established, and the Bishop, laying his hands on them, says, "Receive the Holy Ghost. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God and of His Holy Sacraments. In the Name of

the Father, and of the Son, and of the Holy Ghost." The Bishop then delivers to each the Bible, saying, "Take thou authority to preach the Word of God, and to administer the Holy Sacraments." The Priesthood or *Sacerdotium* is thus clearly designated. The words at the moment of Consecration give a power for the exercise of an office which none but a priest can perform. In the consecration of a Bishop, the Order was as clearly designated, and the words used in conferring Episcopal order were those used by the Council of Trent in designating the Order of the Episcopate. There can therefore be no reasonable doubt that the form of the English Ordinal was a valid form for Bishops and Priests.

Now we have been asked, "Why was the Ordinal recast at the time of the Reformation by the Church of England?" The answer is that the old form had become so confused that it was difficult to know at what point of the Service the Ordinand was made a Priest. The difficulty remains to this day. There are two layings-on of the Bishop's hands upon the Ordinand. At the first, at the beginning of the service, no words are said. At the end of the service, the Bishop lays his hands on the Ordinand, and says, "Receive ye the Holy Ghost," etc. But between these layings-on of hands, the Ordinand is made a co-consecrator with the officiating celebrant of the Holy Eucharist. If

he is made a Priest by the last laying on of hands and the gift of the Holy Ghost, how could he consecrate the Eucharist? If he is made Priest at the first imposition of Episcopal hands, nothing is said to designate his office, and he is still called "*Ordinandus,*" or one to be ordained.

Now as there was no formula given by Our Lord for the Sacrament of Ordination, and no formula established by common custom, the English Church, in revising her Liturgy and Ordinal, made clear by the laying on of the Bishop's hands and by the use of Our Lord's own words to the Apostles, when in the service the Priest was ordained. The Priest, at the laying-on of the Bishop's hands, was given the Holy Ghost and power to administer the Holy Sacraments, which covers that of offering the Holy Eucharistic Sacrifice of Christ's Body and Blood. The form conferring the sacerdotal power of forgiving sins, the Archbishops, in their reply to the Pope, said, "was suitable to no other ministry of the Church but that of the Priest, who has the power of the Keys and who alone has full right, dispenses the Word and Mysteries of God to the people."

I submit, therefore, that, as so attested, the form of the Church's Ordinal is a valid one. The full powers of a Priest are designated in it, and the Liturgy which the English and the American Priest uses is a Liturgy which shows the Eu-

charist to be, not a mere Communion, but a Sacrifice.

But what with much sorrow we are further obliged to state, is, that the Pope omitted in his decision all that is in the Ordinal after the words "Receive ye the Holy Ghost," and then declared that these words by themselves were not sufficient! Those who prepared for him the paper he signed omitted the words which declared the *Sacerdotium* or priesthood. They omitted the words, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained; and be thou a faithful dispenser of the word of God, and of His holy sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." The Pope was thus led astray, and deceived on a matter of fact. So far as I myself am concerned, it increased, I am sorry to say, my lack of confidence in the Papal Curia. It seemed in accord with the deceit and fraud which has so often marked its character and rendered its decisions untrustworthy. This decision is as bad as that of Pope Eugenius, which made the delivery of the Paten and Chalice of the essence of the Sacrament; a decision which would invalidate Roman orders, as the delivery of the instruments was not of use for nigh a thousand years.

## REPLY TO FR. BROSNAN, S.J.

I gladly acknowledge the scholarship that marks the writing of the Jesuit Fathers. I have not replied to the gossiping stories of Fr. Van Rensselaer about Dr. Bright or Bishop King. They were trivialities not worthy of attention.

As an apology for entering into controversy, I may say that I was led in consequence of proselytising efforts made on dying Indians to write my *Letter to the Oneidas.* I wanted to protect those Redmen who had so long been under the teaching of our Church from falling away from their received faith. I have never sought to break down the faith of convinced Romans, for though rejecting the Papacy, I believe in Catholicity. By Catholicity in doctrine, I believe that which the Apostolically-descended Church has from the beginning, through all the ages, believed, and what all its branches concur in believing today. I cannot think our Lord was a Divine Teacher and yet taught His doctrine so imperfectly that practically four-fifths of His followers would fall into any serious error. He gave to His Church the Holy

Ghost to dwell in it, and bring to its remembrance all things it had heard of Him, so that from the time of the Apostles it could say, "We have not shunned to declare unto you the whole Counsel of God." The faith thus once delivered and entrusted to the hands of faithful men, we believe has been preserved throughout the ages. This faith has been protected in times of assault by definitions made by Councils, guarded in Creeds, and certified by the common consent. All this I humbly believe, as the Word of Christ speaking through His Church.

But I am also a liberal Catholic, for what has not been so delivered and certified to us, as matters of Christian dogma, I relegate to the class of opinion upon which Christians may lawfully differ. Rome's position differs from this in that it assigns to the Pope the office of Supreme Doctor of the Church, and who apart from the Council can decree dogmas.

Again: in respect to the divisions of Christendom, I have had a hope that they might be healed, and I have prayed daily for over half a century for the union of Christendom. Believing that the Pope is, in the way of precedence and honor, the first Bishop in Christendom, I had prayed for him daily at my Eucharist along with the Patriarchs of Constantinople, Alexandria, Antioch, Jerusalem, and the Holy Governing Synods of Greece and

Russia. But governing my interpretations of Holy Scripture by the Fathers, while I am a Catholic in doctrine, I am not a papalist.

Fr. Brosnan begins with the following statement: "The Bishop makes a comparison of the Church of Rome with that of England, always *against Rome* and in favor of that of *England.* In the present paper we shall make no comparison. It will not be necessary. But we shall put a like question, and give one answer to it. One will be sufficient. Secession to the Church of England—What does it mean and involve? Our answer is—Hopeless confusion of doctrine."

Now, I think I can give an answer to one of his questions that I believe he will consider satisfactory. I have not asked any Roman priest to leave his Church. For his own sake, and I think for ours, he had better stay where he is. I venture to hope that some, at least, of the intelligent Roman priests will cease from the unscholarly and vulgar attack upon us as being a Church created by Henry VIII. If a Roman is conscientiously convinced that the Papacy is not of divine origin, and he can no longer teach the doctrines concerning Purgatory, the Papal Infallibility, the Immaculate Conception of the Blessed Virgin, he will probably deem it his duty to leave. In the same way, if an Anglican priest becomes convinced of the divine right of the Pope to what he now claims,

his duty is to leave us for the Roman Church. But if a Roman priest can conscientiously stay where he is, let him do so, and honestly work for reform within his own body.

Surely it is not necessary nor fair that the Church should be governed by a body of Cardinals about four-fifths of whom are Italians. It is not quite in accord with the Gospel teaching of our Lord that His Kingdom should be a worldly one or the Pope to claim to be a temporal king. It is not quite straightforward and honest to represent the Holy Father as a prisoner of the Vatican when his freedom is guaranteed to him by the State and the sum of $625,000 annually is appropriated for his support. It is somewhat in the nature of an unwise and unnecessary cruelty to deprive the clergy of the Sacrament of Marriage. It would be more in accord with the direction of St. Paul that prayers should be in a language understanded by the people than kept in the Latin tongue, which is not, as it once was, the language of educated Europeans. It would be a return to the Catholic practice of the first thousand years if the Blessed Sacrament were given, as it is in the Eastern Churches, in both kinds, and the Chalice were not withheld from the laity. It would certainly tend to the carrying out of our Lord's prayer for union if the proselytising efforts of a certain class of ecclesiastics ceased. It would be

more to the honor, the dignity, the increase of the Roman Church, if some of these reforms were inaugurated. This, then, is my answer to the question, "What does secession to the Church of England involve?" It is—"Stay where you are!"

In order to prove that in the Anglican Church there is a hopeless confusion of doctrine, a quotation is made from Fr. Clark, S.J.:

"Each Anglican clergyman is of necessity his own Pope as regards the religious conviction which he holds to be true. If he professes to accept his belief on authority, it is not on the word of any living authority, but on that of some authority in the past, which he chooses for himself, and of whose utterances he is his own interpreter, whether it be the Bible, or the three Creeds, or what he calls the 'Undivided Church,' or the Anglican Church before the Reformation."

Now this is not true. What the Anglican clergyman, who is loyal to his own Communion, teaches, he teaches on the authority of the living Voice of the Catholic Church. He does not teach all that a Roman teaches as matters of faith, like the Immaculate Conception of the Blessed Virgin or the Papal Infallibility. But what he does teach, and he teaches all that the Early Church taught, is on the authority of a living Voice. So far as having authority behind him, the Anglican has the authority of the whole Church, while Rome has,

for its special doctrines, only the authority of a fraction of the Church or of the Pope.

Let me make this clear by showing how the Church is preserved in her office as the Infallible Teacher and Guide. Our Lord preserves His Church in its prophetical office in two ways: He bestows a gift upon the Bishops of enlightenment, so that when they come together in Council they may rightly define the Faith once delivered. But God does not move the Bishops as if they were mere mechanical agents. It may therefore be that through ignorance, or imposed on by False Decretals, or placed under duress, or controlled by unworthy influences, they may go wrong. Then God preserves the Church in its prophetical office by His providence. When He sees that the Bishops in Council would go wrong, or that there is no necessity for further definitions, He allows divisions to take place in the Church. He prevents, in that way, an Ecumenical consent being given to false doctrine. It is thus by divisions that the infallibility of the Church is preserved. God may either open the mouth of the Church to speak, or He may lay His hand on the mouth of the Church and prevent her speaking. Thus, though divisions may take place, as each portion of the Church proclaims the Faith which was once received, and has had Ecumenical consent, it safely performs its teaching office. Today, as the Eastern Church, and the

Latin, and the Anglican declare the Faith thus concurrently approved, they teach the nations with infallible authority. It is upon this living authority and voice that the Anglican Church rests, and her loyal clergy teach the Faith.

I venture here to relate an incident which occurred to me in years gone by, when living in London. I visited the Jesuit house in Farm street, and was courteously received by the rector. He asked me what I believed. I felt I was no match for this famed theologian, so I cautiously said I believed in the Nicene Creed. "But," said the Father, "where did you get it?" I saw he would put me in the same theological dilemma in which Newman once found himself. Newman, in his writings, had appealed to the authority of the early Church or Fathers, but he was met with this difficulty in his own mind, "What, then, is the difference between yourself and Protestants? The Protestant appeals to the Bible, you appeal to the Fathers. Is it not better to go to the original source? Are you not resting on your own interpretation?" Newman did not see the answer to this, and it was one help Romewards. So when the Jesuit Father asked me where I got the Nicene Creed, I replied to him that *I had heard it in church that morning.* It was promulgated sixteen centuries ago, but it had never ceased to be uttered. It was not, like the decision of a court, to remain on paper. It

had become, by its continual utterance daily and at every altar, a living utterance. It had gone on increasing in volume and in evidential strength for many centuries. It was an ever-living utterance, like that of the roar of Niagara. The Faith which we hold thus comes up behind us, as a living voice, saying, "This is the way, walk ye in it."

As bidding her priests govern themselves in their teaching by the authority of the whole Church, and declaring the Faith as guarded by the Creeds, and in expounding the Holy Scripture according to the ancient Fathers, the Anglican Church does not leave her clergy to follow their own opinions, but gives them a rule by which they can declare the Faith which from the beginning, throughout all the ages, has been preserved.

Thus the same Convocation (that of 1571) which put forth the Articles, instructed the clergy that they should "never teach anything but what is agreeable to the doctrine of the Old and New Testament, and *collected out of that very doctrine by the Catholic Fathers and ancient Bishops.*"

Romans cannot condemn our Book of Common Prayer as heretical, when according to Camden, Pius IV. promised Queen Elizabeth that he would confirm the English Liturgy by his authority, provided she would join herself to the Church of Rome and acknowledge the Primacy of the Roman See.

Lord Chief Justice Coke, in his charge at the Assizes at Norwich (August 4th, 1606), said, "The Pope wrote a letter to Queen Elizabeth, in which he consented to approve the Book of Common Prayer as used among us, and that he would authorize us to use it, if her Majesty would receive it from him and upon his authority: and this is the truth touching Pope Pius IV. which I have often heard from the Queen's own mouth. And I have frequently conferred with noblemen of the highest rank in the State, who had seen and read the Pope's letter on this subject, as I related it to you."

### THE ARTICLES.

In order to show that there was no authoritative teaching body in the Church of England, Fr. Brosnan appeals to the 19th and 21st Articles of Religion. Now as the Church of England is only a part of the whole Catholic Church, we have only an authority subordinate to the authority and voice of the whole Church. It is to the latter the Church bids her loyal clergyman primarily to look and rest upon. The Articles referred to do not contradict this. Article 19 says that certain Churches have erred, and the 21st Article states that General Councils have sometimes erred. Yet neither of them state, and it is an important distinction, that an Ecumenical Council, or a General Council, lawful, and received by the *whole* Church,

can err. The loyal priest of the Church of England has, as we have seen, a living authority for his teaching. But he makes a distinction between what is of faith, as having been so decided by the whole Church, and what, being not so decided, are matters of pious opinion.

Fr. Brosnan next appealed to the 22nd Article, which declares that the Romish doctrine concerning Purgatory and the Invocation of Saints, "is a fond thing, vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the Word of God." "Here we find Bishop Grafton beginning to rend the Rock of Faith, by standing for that which is repugnant to the Word of God, by praising the Roman Catholic Church for its loving recognition of the Intercession of Saints."

Now the Anglican Article was promulgated before the Council of Trent discussed the question of Purgatory. The Article therefore, as Bishop Forbes states in his explanation of the Thirty-nine Articles, "cannot be strained into a condemnation and contradiction of that which did not exist at the time." There was a popular doctrine concerning Purgatory which made it a place of material torture, which faithful souls had to undergo to satisfy the Justice of God. The Article did not deny, nor has the Anglican Church, a state of purification, fitting souls for the Beatific Vision. She not only allows Prayers for the Dead, but when she of-

fers the Holy Sacrifice of the Altar she prays for the "whole Church," which includes the living and the dead.

Article 25 states that there are two Sacraments ordained of Christ in the Gospel, and that the five commonly called sacraments, Confirmation, Penance, Order, etc., are not to be counted as Sacraments of the Gospel. If we read the whole Article, we see that it makes five assertions with regard to the Sacraments. I. They are sure witness of grace, and God's good will towards us. II. They are effectual signs of grace, and the word "effectual" means they effect what they signify. III. By the Sacraments, God works invisibly *in* us. IV. By His Sacraments, He quickens, *i e.,* makes living, our faith in Him. V. By Sacraments, He strengthens and confirms that Faith. "There is no point of Catholic teaching," says Bishop Forbes, "on the subject, which is not amply and explicitly contained in these words." The Church, however, makes a distinction between the Sacraments which it calls the Sacraments of the Gospel, as being universally necessary for all men's salvation, and the five other which are commonly called Sacraments. But although these two great Sacraments are severed off from the other five, it has been observed that so far from denying them to be Sacraments, the writers of all the Commentaries acknowledge or imply that they are so.

The Father quotes Article 28 on the Lord's Supper, as denying the Real Presence of the Body and Blood of Christ in the Sacrament. The Article reads: "The Body of Christ is given, taken, and eaten in the Supper, only after a Heavenly and spiritual manner. And the means whereby the Body of Christ is received in the Supper, is Faith."

Now we submit that the manner in which Our Lord's Body and Blood, Soul and Divinity, are communicated to us, is not after an earthly, or carnal, but in a heavenly and spiritual manner. Every Catholic, we think, would agree with this statement. But so far from the Article denying the Real Presence, it asserts it. For it states that the Body of Christ is *given* in the Sacrament, and if it is given, it must be there by the Consecration, in order to be given. It asserts hereby the doctrine of an objective Presence. What the Church denied was a then popular doctrine called Transubstantiation, which implied the nonexistence after consecration of the material substances, which the best modern Roman theologians have abandoned.

The following is a statement by Cardinal Newman (1877) of the authoritative Roman doctrine of the Real Presence:

"Our Lord is *in loco* in heaven, not (in the same sense) in the Sacrament. He is present in the

Sacrament only in substance, *substantive* and substance does not require or imply the occupation of place. But if place is excluded from the idea of the Sacramental Presence, therefore division or distance from heaven is excluded also, for distance implies a measurable interval, and such there cannot be except between places. Moreover, if the idea of distance is excluded, therefore is the idea of motion. Our Lord, then, neither descends from heaven upon our altars, nor moves when carried in procession. The visible species change their position, but He does not move. He is in the Holy Eucharist *after the manner of a spirit.* We do not know how; we have no parallel to the "how" in our experience. We can only say that He is present, not according to the natural manner of bodies, but *sacramentally.* His Presence is substantial, spirit-wise, sacramental: an absolute mystery, not against reason, however, but against imagination, and must be received by faith." We believe most Anglicans will agree with this.

Fr. Brosnan states that in the 31st and 36th Articles of Religion we find what is supposed to be the doctrine of the Church of England on the Sacrifice and Priesthood. Here the Father falls into the mistake that the Articles are by Anglicans taken in the same way in which the decisions of Trent are by Romans. The Articles do not set forth our Faith as the Council of Trent does for

Roman Catholics. Our Faith is to be found embodied in the Book of Common Prayer. The Articles were established in the interests of peace. They do not set forth our Faith, but for peace's sake, the clergy in their teaching may not deny any doctrine therein explicitly stated. This was the contention of Dr. Newman, in his *Tract 90;* of Bishop Forbes, in his *Thirty-nine Articles,* and of Santa Clara, or Fr. Davenport, a Roman Catholic, who wrote a treatise showing that the Articles, properly construed, did not contradict Trent. Now so far as the 31st Article is concerned, the Article is directed against the unscholarly and heretical doctrine of the *Reiteration* of Christ's Sacrifice in the Eucharist. We did not renounce a Propitiatory virtue to the Eucharist. "I am not aware," said the Bishop of Exeter, "of our Church having anywhere condemned such a doctrine." It condemned thus the sacrifice of *Masses,* but not the sacrifice of the Mass. This has been the teaching of her great theologians from Ridley to Pusey.

Bishop Overall says: "If we compare the Eucharist with *Christ's* sacrifice made once upon the Cross, as concerning the effect of it, we say that *that* was a *sufficient* Sacrifice; but withal that *it* is a true, real, and *efficient* Sacrifice, and *both* of them propitiatory for the sins of the whole world."

Bishop Cosin says: "In the celebration of the Sacrifice of the Eucharist *God's Son* and *His*

*Son's death* are re-presented by us to *God the Father,* and by the same re-presentation, commemoration and attestation is offered and that for the living and for the dead, *i.e.,* for the whole Church."

Bishop Sparrow says: "For the Holy Eucharist, being considered as a Sacrifice in the re-presentation of the breaking of the bread and pouring forth the cup, doing that to the holy symbols which was done to Christ's Body and Blood, and so showing forth and commemorating the Lord's Death, and offering upon it the same Sacrifice that was offered upon the Cross."

Bishop Taylor says: "As *Christ* in virtue of His Sacrifice on the Cross intercedes for us with His *Father,* so does the minister of *Christ's* Priesthood here. And therefore our Blessed Lord was pleased to command the re-presentation of His Death and Sacrifice on the Cross should be made by breaking bread and effusion of wine."

Nelson says: "When our *Saviour Jesus Christ* celebrated the Jewish Sacrifice of the Passover, He substituted the Sacrament of His Body and Blood as the true Christian Sacrifice, in the room of the Passover."

Bishop Wilson says: "May it please Thee, O God, who has called us to this ministry, to make us worthy to offer unto Thee this Sacrifice for our sins, and for the sins of Thy people. (See *Doctrine of the Priesthood,* Rev. T. T. Carter, pages 47 to 51.)

Article 32 allows for the marriage of the clergy. The proposition that the celibacy of the priesthood is not *jure divino* is absolutely Catholic. The condition of the Roman Church in the Middle Ages was something terrible. In the beginning of the 15th century it was said for certain that clergy of the Roman Curia had their concubines without shame. That century closed with the thirty years of Sixtus IV., Innocent VIII., Alexander VI., and Pius II. We gladly cite the action of the Council of Nice. When it was proposed there to forbid clerical marriages, it was vehemently resisted by St. Paphnutius as "a heavy yoke, which ought not to be imposed on consecrated men." Marriage, then, among the clergy, remained unforbidden. The Articles therefore, rightly construed, do not condemn the doctrines of the Catholic Faith, or that of the Priesthood and Sacraments. And this is proved in the Commentaries on the Articles by her most learned and scholarly theologians. This position is not invalidated by the utterances of some extreme "low" or "broad" Churchmen.

But I will bring to Fr. Brosnan's notice a fact of which he evidently is not aware. He attacks me by name for not agreeing with his interpretation of the Articles. I am an American Bishop. I belong to the American Episcopal Church. I owe no allegiance to any other, save in it to the Catholic

Church as a whole. Now the American Church has removed the Articles from being a part of the Book of Common Prayer! They are still bound up along with it, but form no part of the Book itself, and the American Church has ceased to require any subscription to them. They would not stand therefore in the way of any Roman Priest who might desire to join our Communion.

The Father makes himself somewhat merry on the result of the Commission in England concerning the ceremonial of the Church. It does not follow that the Church is a City of Confusion, either because she is liberal in the matter of allowed opinions concerning doctrines which are not *de fide,* or allows of a minimum and maximum use in her ceremonial. There are different schools within the Anglican Communion, commonly known as the low Church, high Church, and broad Church. There are members of each of these schools who carry their views to extreme limits. So long as they do not contradict the authorized formularies of the Church, they are allowed to entertain their opinions. If they overstep them, they may subject themselves to discipline, and be removed, as was lately Crapsey, also Colenso, and others; or borne with, for a time, in hope of their obtaining a better, and more balanced judgment. We are willing, however, to admit that our Church's discipline is not as strict as it might be, and that in the recover-

ing of her Catholic heritage there is necessarily some contest or conflict. But as Churchmen, we hold together, united in the use of our Prayer Book and in the faith it set forth. Superficially, we look to be divided, but we are divided as the waves are, yet one as the sea. Every Priest, however, who is loyal to the Church's direction, accepts the faith which is witnessed by the whole of Christendom, and declares it. The Church of England is thus no City of Confusion, for she teaches what was taught by the early Church. She does not leave any doctrine an open question which was not so left by the Catholic Church in the first ages. She does not tolerate any teaching which the early Church condemned. She does not deny anything which the early Church affirmed. To those who know her and live within her, she is not a City of Confusion, but one in which the sunlight of Truth shines and is made known. She is not founded, as the Papacy is, on the Forged Decretals and unpatristic interpretations of Scripture. It must not be forgotten that the Roman Catholic Archbishop Kenrick declared that the popular Roman interpretation of the text, "Thou art Peter," could not be proved from the Fathers. Preserving the ancient Faith apart from Roman traditions or sectarian subtractions, and requiring no uncanonical or unscriptural terms of communion, the

Anglican Church is neither heretical nor schismatical.

We do not contend that she is perfect, but that she is a true portion of the Catholic Church; and that the recognition of this fact will best tend to that union of Christendom for which Christ prayed.

## REPLY TO FATHER O'HERN.

The Rev. Fr. O'Hern, of the Paulist Community, wrote a reply to my Rejoinder in *The Catholic World* of August, under the title "Is Bishop Grafton fair?"

Like the barrister who having a bad case attacked the opposing attorney, he attacked me by trying to throw suspicion on my sincerity and so influence our readers against my arguments.

Now I do not object to having my faults pointed out. I am aware of some of them. I am only thankful to those who reveal others, as it gives me an opportunity to pray for my censors, and strive to overcome my errors. I can only say that I try to be sincere, and judicially fair, and not the mere advocate of a party or side.

The opinion of the three persons belonging to the Anglican communion, but of very unequal ability, whom Fr. O'Hern cited as favoring the Papacy, I regarded as of little value in contrast with the large number of great Anglican scholars who rejected its modern claim. It seemed to me like putting grains of sand on one side of the scale

against pound weights in the other. There was nothing unfair or insincere in this.

I was censured for quoting the Roman Catholic Professor Launay who gave a summary, after an exhaustive search of the Fathers' exegesis of "Thou art Peter." He may have been in error on the doctrines of predestination and grace, sympathising with the Jansenists, but this does not prove that his summary is an incorrect one, nor does it prove me guilty of unfairness and insincerity for quoting him, when the late Roman Catholic Archbishop Kenrick, of St. Louis, did so.

Following others, I quoted Du Pin, as a "learned Roman Catholic historian." I confess I did not know he had been removed from his professorship in the Sorbonne. This would detract from his authority among Roman Catholics, but not necessarily among scholars. He said "It cannot be inferred from this passage (St. Matt. 16) that St. Peter received anything which was not given to the other Apostles (*De Antiq. Ecc. Disc.* p. 309). He also wrote: "There is not a word of any primacy of St. Peter in the writings of Justin, Irenæus, Clement of Rome, Clement of Alexandria, and the rest of the more ancient Fathers." As it does not appear that he renounced communion with Rome, or was excommunicated, I considered myself justified in calling him a Roman Catholic.

Was there anything insincere, or unfair, in doing so?

"The pre-eminence of St. Peter," says our critic, "again arouses the question of his unfairness." I have admitted that blessed Peter was "first" among the Apostles. He was their spokesman and leader. He was first of the rocks, laid on the Rock, which was Christ. And a special honor and dignity and position was given him thereby. He was given the Keys authoritatively to open the Kingdom to Jews and Gentiles. It conferred upon him a special office. He is by the Fathers rightly called the "First," the "Prince," the "Chief," the "Head" of the Apostolic College. But his office did not give him a jurisdiction over the other Apostles. The Apostles themselves—as is seen by their conduct after Pentecost, when they *sent* Peter and John to Samaria, and gave to Peter the charge of the Circumcision, and to Paul the care of the Gentiles—evidently did not understand our Lord's words in the modern Roman sense. Our Lord Himself, when there was a question amongst the Apostles as to who should be greatest, did not say "I have already appointed Peter," but forbade any supremacy of authority, saying: "It shall not be so amongst you." St. Peter's office was thus peculiar to himself, and did not require a successor.

I have called attention to the contrast between

the three Apostles, St. Peter, St. John, and St. Paul, in my book *Christian and Catholic.* Fr. O'Hern tries to throw discredit upon the result thereby obtained, that St. Peter was the representative of the Old Dispensation and St. John of the New. He quotes me as saying that St. Peter was the married man, and St. John the unmarried, as if this was all the evidence I produced to establish my thesis. But in my book I have not omitted, to my knowledge, any facts concerning the lives of all the three Apostles. It was not only from one contrast, but from the whole series that my deduction was made. And as being made from a full consideration of the events of all the lives of these three Apostles, I submit that the interpretation was a fair one. The result so completely fits in with all the circumstances of the three Apostles' lives that its truth is thereby demonstrated, and I humbly believe that the Holy Spirit enlightened me to see and to state this for the benefit of the whole Church.

In this manner of interpretation, I have followed the spirit of the ancient Fathers. This, Fr. O'Hern, I am sorry to say for his own sake, stigmatises as Swedenborgianism! "Now, while no one probably," says Liddon, "would now indulge in the exuberant mysticism of the school of the Saint Victors, it is true that *Usum non tollit, abusus;* and

that an inner or mystical meaning is to be found throughout the whole Word of God, is answered in the affirmative by all the exegetical schools of ancient Christendom; by literalists as well as by allegorical writers and mystics; by Antioch, as well as by Alexandria; by St. Chrysostom and Theodoric, no less than by Basil, S. Ambrose, and the Gregories." I have thus shown the significance of St. Peter's leadership, and its temporary character.

Concerning the text "Thou art Peter," my contention was that Our Lord did not say "Thou art Peter, and upon *you* I will build My Church," or, "Thou art Peter the Rock, upon which I will build it." But he said "upon *this* Rock" apparently referring to St. Peter's confession of Him as the Son of God. When in reply to the argument that there is a difference of genders in the words used, it is argued that our Lord spoke in Syriac, I must reply with Cardinal Wiseman, who, when a like objection was made to the words, "This is My Body," said that "Greek is the language of inspiration," and we must be governed by it. As a Catholic, I govern myself in the interpretation of Holy Scripture by the Fathers. Now the Fathers for the first six centuries, when explicitly interpreting this passage, say this Rock refers, either to Christ, or Peter's Confession of Christ, or Peter personally. None of them says that an office was hereby given to Peter which he was to transmit to a successor.

Fr. O'Hern brings up six authorities, St. Cyprian and Origen, St. Ambrose, Tertullian, St. Hilary, and St. Basil. It is still a matter of contention among scholars as to what extent St. Cyprian's words have been interpolated. The writers of Janus trace the fabrication of some of these interpretations to the Popedom of Pelagius II. An account of their literary history is to be found in the Oxford translation of St. Cyprian, by Newman, Vol. I. p. 151. St. Cyprian regarded St. Peter as having been solely addressed by our Lord in order to make him the representative Apostle, the symbol of his brethren's corporate unity. "But," we quote from Canons Bright and Liddon, "that the *primacy* which he does recognize in Rome was not its *supremacy,* is plain enough, not only by his conduct towards Pope Stephen, but from the letter to Pope Cornelius, in which he asserts the supremacy of each Bishop, and insists that no complaints against African Church authority should be entertained at Rome." He also said "Assuredly, the rest of the Apostles were also the same as was St. Peter, endowed with a like partnership both of honor and power."

Origen is quoted as saying that Peter was by the Lord called a "Rock." But this does not imply that he had supremacy of jurisdiction over the Apostles, or was in any way superior to them. Origen said: "But if thou think that the whole

Church is built by God on Peter alone, what then doth thou say of John, Son of Thunder, and every-one of the Apostles?" "Or shall we dare to say in particular that the gates of hell will not prevail against Peter, but that they were to prevail against other Apostles, and perfect ones?"

Fr. O'Hern quotes St. Ambrose as saying "Where Peter is, there is the Church"; but St. Ambrose is there thinking of the great Apostle as having been in his confession of faith, the foundation of the Church: and in a passage in his chapter on the Incarnation, he speaks of Peter as holding a primacy or rather, as taking the first place "in *confession* not in *office* in *faith,* not in *order.*"

Fr.O'Hern quotes St. Basil as saying "One also of these mountains was Peter, upon which Rock the Lord promised to build His Church." Undoubtedly he was one of the Rocks. But while a Rock gives support to that which is above it, it does not imply that the Rock has any other power or one of control over those that rest upon it.

Fr. O'Hern quotes Tertullian, saying, that when a Catholic he wrote that St. Peter was called the Rock upon which the Church should be built. But Fr. O'Hern has fallen into an error in supposing he wrote this as a Catholic. It was written in his treatise, *De Praescript. Haeret.* XXII., when, as it is alleged, he had fallen into the Montanist heresy. He also insisted strongly and at length, "that the

privilege of St. Peter died with him, and was incapable of transmission." Although a Montanist, it does not follow that in this he was not giving utterance to the Church's tradition.

Fr. O'Hern quotes St. Hilary as saying that "Peter was the first confessor of the Son of God, the foundation of the Church, the doorkeeper of the Heavenly Kingdom." To all which we agree, but is assigns to him no place of authority and jurisdiction over the other Apostles.

St. Jerome, in his loyal devotion to his diocesan, said: "I, following no chief save Christ, am counted in communion with your blessedness, that is with the Chair of Peter. On that rock I know the Church is built."

But St. Jerome said also: "Christ is the Rock, who granted to His Apostles that they should be called Rocks. 'Thou art Peter, and upon this Rock I will build My Church.' Upon this Rock the Lord founded His Church. From this Rock the Apostle Peter derived his name. The foundation which the Apostle as architect laid is our Lord Jesus Christ alone. On this foundation the Church of Christ is built."

Having cited these seven Fathers, Fr. O'Hern says we have now examined Dr. Grafton's chief witnesses amongst the Fathers, and find that they are all in perfect accord with Catholic teaching! We submit that none of those he has cited sustains

the claims of the modern or mediaeval Papacy. They do not prove that blessed St. Peter had any jurisdiction or power over the other Apostles, or that he was made anything but a rock, or that he had any office given him which he was to transmit to a successor.

Again: these were not my chief witnesses, as Fr. O'Hern says. My witnesses were the whole body of the Fathers, ante and post-nicene, none of whom declared that a special office or supremacy was given by our Lord to Peter. In this we were confirmed by the statement of Archbishop Kenrick of St. Louis, that the interpretation of St. Matt. 16, by the Fathers can not sustain the Roman claim.

Concerning the Forged Decretals, Fr. O'Hern says: "No writer to-day, except Dr. Grafton, holds that the Papal Supremacy was built up upon them!" We could cite a large number of historians and jurists to show that the present Roman canonical law, including the supremacy of the Pope, rests largely upon these forgeries. Bishop Gore, in his *Roman Catholic Claims,* p. 107, says the Roman system depends largely upon forgeries for its superstructure. The Lord Chancellor of England, one of the greatest jurists of the last century, Earl Selborne, wrote: "The Decretals were the true source of all the subsequent encroachments of the spiritual on the civil power, and on the independent rights of national Churches. Upon them

the entire edifice of mediaeval and modern supremacy was built up." This is a common view and an accepted judgment of jurists and historians. Along with Pere Gratry, I cannot think God needs man's lies for the development of His work.

Fr. O'Hern claims in defence, that "the Papacy was in full bloom centuries before the Decretals were thought of." This is a statement no unprejudiced scholar can admit. The modern Papacy is claimed to be (see *Urbs et Orbis,* by Humphrey, S.J.) a monarchy in which one person alone is in possession of supreme power. The plenitude of power includes the legislative, judicial, and coercive power. The Supreme Pontiff alone has power to make universal law, and to bind the universal Church. He is the supreme Judge and interpreter of law, from whose judgment there is no appeal. He has coercive powers. He holds the two swords. He has claimed and never repudiated, the right to depose sovereigns and absolve subjects from their allegiance. He appoints the Bishops throughout the world, and withdraws from them at his will the right to exercise their office. By his own power, he can add articles to the received Faith. He claims that not to be in Communion with him is to be outside the Church.

Now for any one to say that such was the power exercised by the Bishop of Rome before the publi-

cation of the Forged Decretals is to utter what is ridiculously untrue.

In answer to my assertion that there is "slight evidence" of St. Peter's being at Rome, Fr. O'Hern submits the names of a number out of his own communion who believe that St. Peter was in Rome. He may add, if he wishes, my name to the list. I think it quite probable that the Apostle was martyred there. What I stated was that there was little *evidence* of his being there, and that is so. It is only a matter resting upon probability, and cannot by evidence be demonstrated as a fact. Our objection then is this: that you cannot build a system which asserts itself to be *infallible,* upon a basis which is only *probable.* It is illogical. Moreover, as every fact embraced in the Creed is assured to us by explicit statement in Holy Scripture, the lack of such evidence as to Peter being in Rome is fatal to the Roman claim. We cannot suppose that God would make our salvation dependent upon being in Communion with the Bishop of Rome, who is said to be the successor of St. Peter, when we are never explicitly told that St. Peter was in Rome. If by Babylon Rome is meant, then the concealment of it shows no importance was to be given it.

Even if he were in Rome, it is essential to the Papal claim that St. Peter, if he had any special privilege, should have transmitted it to his successor or the See, and such transmission should be

capable of proof by testimony. It is a matter of canon law, that a privilege or power cannot be transmitted unless the power to transmit is stated in the original grant; and if transmitted there must be submitted the evidence of the transmission. This is wanting in the Roman claim.

In respect of Anglican orders, I was asked to give the names of Roman Catholics who had believed in their validity. I have given a long list of them. Fr. O'Hern now says, these are simply opinions of private individuals. Of course they were. It was as such that I cited them. The statement copied from Dom Gasquet that the validity of our orders had been passed on unfavorably by the Greeks and Russians and Jansensists and Old Catholics, is unfounded. Our orders have never been formally denied, but by the Pope. The spiritual results of our sacraments corroborate the validity of our orders. It is one independent proof. The statement made that our Reformers did not believe in the Sacrifice is answered by their retention in its ancient sense of the word "Priest," which is translated *sacerdos;* by the retention under the Ornaments Rubric of the term Altar; a term which never ceased to be used in the public forms of dedication and consecration of churches; is found in the canons of 1640, and is used again and again in the office of Coronation. It is further proved by the retaining of the word *sacrifice.*

In our Holy Liturgy we pray God to accept "this Sacrifice as our bounden duty and service." As the equivalent of the *Sacrificium Eucharisticum* of the Sarum Missal, we call our sacrifice "the sacrifice of praise and thanksgiving." Ridley, the reformer, in his last words proclaimed his belief in it. "What say you to that Council where it is said, that the Priest doth offer an unbloody sacrifice of the Body of Christ? I say it is well said, if it be rightly understood. It is called unbloody, and is offered after a certain manner, and in a mystery, and as a re-presentation of that bloody Sacrifice, and he doth not lie who saith Christ to be offered." A long line of Anglican divines bears witness to our Church's belief in priest, altar, and sacrifice.

Rome by its last pronouncement, that with exception of the word "day," the three first chapters of Genesis must be taken in a literal and historical sense, has placed itself in opposition to the discoveries of science, as it did in the days of Galileo. The intelligence of the twentieth century must necessarily break with Rome's leadership.

We submit to our readers that we have dealt fairly and sincerely with our opponents and in the spirit of divine charity, and we commend the whole matter to their thoughtful consideration and prayers.

We here make an end. Against our will, we

have been drawn into this controversy. We have no other feeling than that of Christian love towards our opponents. We have written for Christ's sake, and in Him, and by aid of His Holy Spirit. Our desire has been that by the elucidation of the truth, the two Communions may be brought to better understanding and respect of one another. We believe that it would add to the dignity and influence of the Roman Church if its Bishops and Priests should, though informally, recognize our Catholic position. We know that we have many defects, and wounded by the sad divisions of Christendom, are striving to recover in its fulness our true Catholic heritage. Surely, instead of warring upon one another, we should pray for one another, cultivate Christian charity, and so hasten the second coming or "unveiling" of Our Blessed Lord.

# Books Which May Be Found Useful on the Roman Question

Eirenicon. By Pusey. Rivingtons.

The Rise of the Papacy. Prof. Hussey. Clarendon Press, Oxford. Liddon said he had examined all the Referees, and found them correct.

The Primitive Saints and the See of Rome. By Fr. Puller, S.S.J.E. He shows how Rome has recognized as saints those who have died out of her communion.

The Roman See and the Early Church. By Dr. Bright. Longmans, Green & Co. Dr. Bright is noted for his learning and scrupulous honesty and fairness.

The Petrine Claims. By Dr. Littledale. S. P. C. K. He tests their claims by the principles of Canon Law.

The Privilege of Peter. By Canon Jenkins. King & Co., London.

Leadership, Not Lordship. By Rev. H. E. Hall. Kegan, Paul & Co.

The Pope and the Council. By Janus. Written by two ex-Roman Professors. They give the patristic testimony and the growth of the papacy by the forged decretals.

Infallibility. By Prof. Salmon of Dublin, one of the ablest scholars of the last century. G. Murray.

Authority in the Church of England. By a very able lawyer, Gordon Crosse. Wells Gardner. It deals with the relation of Church and State.

Church Historical Lectures (Two Series). Edited by Bishop Creighton. S. P. C. K. Gorham, New York. A very valuable collection, containing replies to the late Pope's Bull, and Rise of the Papacy.

The Roman Question. By an Aged Priest, supposed to be T. T. Carter, a wise and saintly man. Wise with wisdom of saintliness.

Methods of Romanism. By Brinckman. Swan Sonnesche. Popular and controversial.

ANGLICAN ORDERS. E. Denny. S. P. C. K. Gorham, New York. An inexpensive and full statement of arguments.

VINDICATION OF ORDERS. Lowndes. Two volumes. Pott & Co., New York.

MEDIAEVALISM. By the Rev. G. Tyrrell, 26 years a Jesuit, Longmans.

THE ATTITUDE TOWARD ROMAN CATHOLICISM. By Galton (former Roman Catholic, who returned to our Church). Crothers, New York

PRIESTS AND PEOPLE IN IRELAND. By Michael McCarthy, Barrister at Law, M.P., a Roman Catholic. Simpkin, Marshall & Co.

ROMAN CATHOLIC CHURCHES IN ITALY. By Robertson. Morgan & Scott, London. Gives an account of the Papal Government before Italy became united.

CHRISTIAN AND CATHOLIC. By Bishop Grafton. Longmans, Green & Co.

CATHOLIC ATLAS. By Bishop Grafton. Longmans, Green & Co.

THE ELIZABETHAN CLERGY. H. Gee. Clarendon Press.

HISTORY OF THE REFORMATION. Aubrey Moore. Paul Trench, Trubner Co.

HISTORY OF THE REFORMATION. Wakeman. Macmillan & Co.

HISTORY OF THE CHURCH OF ENGLAND. Dixon. G. Routledge & Sons. Five volumes.

HISTORY OF THE CHURCH OF ENGLAND. By J. Gairdner. Macmillan & Co.

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